A

MANUAL

OF

CHRISTIAN INSTRUCTION;

CONSISTING OF THE

DOCTRINES AND DUTIES

OF

RELIGION,

AS INCULCATED

IN THE HOLY SCRIPTURES;

WITH

PRELIMINARY AND CONCLUDING REMARKS.

BY WILLIAM SLEIGH.

I will shew thee that which is noted in the Scripture of Truth.
DANIEL X. 21.

LONDON:

SOLD BY J. MASON, 14, CITY ROAD; AND WIGHTMAN & CRAMP, PATER NOSTER ROW.

1828.

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PREFACE.

This Manual is sent abroad with unfeigned diffidence; not, however, without a hope that it may find some acceptance, the plan of it being, as will be observed, somewhat different from any previous publication.

It is designed for serious enquirers, chiefly those of a tender age; and its object is to present them, in a familiar manner, with a clear and connected view of all God has said on special and interesting subjects.

Christian instruction is superior to every other kind; and as "babes in Christ" cannot be supposed to have enlarged minds, nor extensive information, they must necessarily need this instruction. They are therefore here directed for it to the Scriptures. The Scriptures are its legitimate source; for, if other compositions, how ancient or excellent soever, "speak not according to this word, it is because there is no light in them." Isaiah viii. 20. "Where there is no vision" the people are said to "perish." Pro. xxix. 18. How thankful then should we be, that the "darkness is past," and that the "true light at this time shineth!" 1 John ii. 8.

In a work which embraces so great a variety of matter, in so small a compass, brevity was indispensable; and through the whole of it, this has been the aim. It has not, indeed, been pursued with resolute blindness by sacrificing to it public utility, care having been taken that no passage should be wanting which appeared emphatic or suitable in any one section.

An index will be found at the end of the book, the use of which it is unnecessary to mention.

There also is prefixed an analysis of the subjects; and the reader is requested attentively to look over it before he peruses the work.

The writer has but one thing to add:—it is, that assuredly convinced how fruitless all human labour is without the Divine blessing, he now humbly looks up to God in prayer, intreating him of his grace, to countenance this attempt, and the endeavours of all others, to spread the knowledge of our Holy Religion.

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SCRIPTURE DOCTRINES.

I.—OF GOD.

SECTION I.—EXISTENCE OF GOD.

Though some presume to think and others dare to say, "There is no God," yet let all such know that they err and are deceived, not knowing the Scriptures. There is a God in Heaven. Dan. ii. 28. The existence of God is represented

As a necessary article of the christian faith. He that cometh unto God must believe that he is. Heb. xi. 6.

As the basis of all practical religion. How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? Rom. x. 14.

As evident to man by the works of creation. That which may be known of God is manifest. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead. There is neither speech nor language, where their voice is not heard: their line is gone out through all the earth, and their words unto the end of the world. Rom. i. 19, 20. Psa. xix. 3, 4.

As declared in the volume of providence. The living God which made heaven and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. He preserveth man and beast. He giveth to all

their life, and breath, and all things; for in him we live, move and have our being. Acts xiv. 15, 16, 17. Psa. xxxvi. 6. Acts xvii. 25, 28.

As demonstrated by miraculous events. Then Nebuchadnezzar spake and said, Blessed be the God of Shadrack, Meshach, and Abednego, who hath sent his Angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any God except their own God. Therefore I make a decree, that every people, nation and language, which speak any thing against the God of Shadrach, Meshach and Abednego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort. Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my Kingdom, men tremble and fear before the God of Daniel; for he is the living God, and stedfast for ever. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. Dan. iii. 29; vi. 25, 26, 27.

As proved by the delivery and fulfilment of prophecy. Remember the former things of old, for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning; and from ancient times the things that are not yet done. Isa. xlvi. 9, 10.

As a truth made known by extraordinary judgments. The Lord is known by the judgments which he executeth. The wicked is snared by the work of his own hands. Verily he is a God that judgeth in the earth. Psa. ix. 16; lviii. 11.

As acknowledged even by unholy spirits in Hell. Thou believest that there is a God: thou doest well: the devils also believe and tremble. James ii. 19.

We may observe that the existence of God is entirely independent. It is his own, and was derived from no other being whatever. This makes him to differ from all creatures; for they do not exist of themselves, but have only a borrowed existence.

II.—UNITY OF GOD.

As the Scriptures assure us there is a God, so they plainly declare there is but one God. They speak indeed of a plurality of persons in the Godhead (see Gen. iii. 23; xi. 6;) and they likewise describe this plurality as threefold, consisting of Father, Word or Son, and Spirit; but they affirm that these are not three Gods, but one God. Mark xii. 32. 1 John v. 7.

The existence of God in one undivided nature is the great doctrine of the Old Testament. Hear O Israel, the Lord our God is one Lord. Before me there was no God formed, neither shall there be after me. I am the first and I am the last, and beside me there is no God. Do not I fill heaven and earth, saith the Lord? For thou, even thou only knowest the hearts of all the children of men. Deut. vi. 4. Isa. xliv. 6. Jer. xxiii. 24. 1 Kings. xii. 39.

The same doctrine is inculcated in the New Testament. This is life eternal that they might know thee, the only true God. We know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called Gods, whether in heaven or in earth, (as there be Gods many and Lords many) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we in him; There is one God and one Mediator between God and men, the man Christ Jesus. There is one God and Father of all, who is above all, and through all, and in you all. John xvii. 3. 1 Cor. viii. 4, 5, 6. Gal. v. 20. 1 Tim. ii. 5. Eph. iv. 6.

Is there but one God? Then how criminal are those who multiply gods to themselves! Thou shalt have no other gods before me saith Jehovah. Exo. xx. 3. May we be affectionately thankful for the Bible which discovers the only true God unto us, whom all are bound to adore! Psa. lxxxvi. 9, 10.

III.—NATURE OF GOD.

The question what is God? is in the Bible satisfactorily answered. There we discern not only his being and unity, but also his nature; that is, what he is in himself. He is an invisible, incomprehensible, eternal, and immutable spirit.

An invisible Spirit. God is a Spirit. No man hath seen God at any time: Ye have neither heard his voice nor seen his shape. Lo! He goeth by me, and I see him not. He passeth on also, but I cannot trace him. Behold I go forward, but he is not there; and backward, but I cannot perceive him. On the left hand where he doeth work, but I cannot behold him: he hideth himself on the right hand that I cannot see, though he knoweth the way that I take. John iv. 24; i. 18; v. 37. Job. ix. 11; xxiii. 8.

An Incomprehensible Spirit. Behold God is great, and we know him not; touching the Almighty, we cannot find him out; who by searching can find out God, who can find out the Almighty to perfection? It is high as heaven, what canst thou do? deeper than the grave, what canst thou know? the measure thereof is longer than the earth and broader than the sea. Great is the Lord, and greatly to be praised: his greatness is unsearchable. Great things doth he which we cannot comprehend: great things past finding out. Yea, and wonders without number. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding ont. Job. xxxvi. 26; xxxvii. 23; xi. 7, 8, 9. Psa. cxlv. 3. Job. xxxvii. 5. Job. ix. 10. Rom. xi. 33.

An Eternal Spirit. Thus saith the Lord, I am the first, and I am the last. One day with the Lord is as a thousand years, and a thousand years as one day. The eternal God is thy refuge, and underneath are the everlasting arms. Lord thou hast been our dwelling place in all generations. Before the mountains were brought forth, or even thou hadst formed the earth and the world; even from everlasting to everlasting thou art God. Isa. xliv. 6. 2 Pet. iii. 8. Deut. xxxiii. 7. Psa. xix. 1, 2.

An Immutable Spirit. The Lord of Hosts hath purposed, and who shall disannul it? His hand is stretched out, and

who shall turn it back? The council of the Lord standeth for ever, the thoughts of his heart to all generations. I am the Lord, I change not, therefore ye sons of Jacob are not consumed. Surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand. Isa. xiv. 27. Psa. xxxiii. 11. Mal. iii. 6. Isa. xiv. 24.

The description of God in the above passages, cannot but strike us as peculiarly elevated; and it must also necessarily teach us always to entertain the most sublime ideas of him.

Our powers great God! are too confined
To reach thy infinite abode:
O 'tis beyond a creature's mind,
To glance a thought half way to God.

Fix'd and eternal as thy days,
Each glorious attribute divine
Through ages infinite shall still
With undiminish'd lustre shine.

Fountain of being, source of good,
Immutable dost thou remain;
Nor can the shadow of a change
Obscure the glories of thy reign.

Eternal and immortal King!
Thy peerless splendours who can bear?
For darkness veils seraphic eyes,
When God with all his glory 's there.

Yet faith can pierce the awful gloom,
The great invisible can see;
And with its tremblings mingle joy,
In fix'd regards, great God! to Thee.

IV.—CHARACTER OF GOD.

To know the *real* character of God highly concerns us; not only because with Him we have to do, but also, because the ascribing to him anything improper, may have upon us a very prejudicial effect. What account then of the Divine

character is given us in the Scriptures? How is it set forth to our view? What he is to us, we shall find fully illustrated while we look at his holiness—his goodness—his justice—and his faithfulness.

God is holy. The Lord our God is holy. Holy, holy, holy is the Lord of Hosts. Thou only O Lord art holy. There is none holy as the Lord. Who is like unto thee, O Lord, glorious in holiness? Lev. xix. 1. Isa. vi. 3. 1 Sam. ii. 2. Exo. xv. 11.

God is good. The Lord is good to all, and his tender mercies are over all his works. Every good gift, and every perfect gift is from above and cometh down from the father of lights. There is none good but one, that is God. The goodness of the Lord endureth continually. Psa. cxlv. 9. James i. 17. Matt. xix. 17. Psa. xxxiii. 5; lii. 1.

God is just. He is no respecter of persons, nor regardeth the rich more than the poor. He will render to every man according to his deeds. It is a righteous thing with God to recompence tribulation to them that trouble you, but to you that are troubled rest with us. Therefore if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear. Shall mortal man be more just than God, is not my way equal, saith the Lord? Are not your ways unequal? Wilt thou disannul my judgment? Wilt thou condemn me, that thou may'st be righteous? Acts x. 34. Job. iv. 17. 2 Thes. i. 6. 1 Pet. i. 17. Job. iv. 17. Eze. xviii. 25. Job xl. 8.

God is faithful. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. And now O Lord God, thou art that God, and thy words are true. I will sing of the mercies of God for ever; with my mouth will I make known thy faithfulness to all generations. For I have said, mercy shall be built up for ever; thy faithfulness shalt thou establish in the very heaven. Thy word is true from the beginning, and every one of thy righteous judgments endureth for ever. Thou hast done wonderful things: thy counsels of old are faithfulness and truth. Lord God of Israel, there is none like thee in heaven above, or on earth beneath who keepest covenant and mercy with thy servants that walk before thee

with all their hearts. Matt. v. 18. 2 Sam. vii. 28. Psa. lxxxix. 1, 2. cxix. 160. Isa. xxv. 1. 1 Kings viii. 23.

Such is the Divine character. This is the description of it. Ought it not to win the heart, and to captivate every soul? Ought it not to inspire us with feelings of admiration, of desire, of devout affection?

V.—WORKS OF GOD.

Who made all things, how all things were made, in what condition they were all created at first, and for what end all things were intended, are points which can be easily shewn; for the Bible very clearly and fully explains them.

The maker of all things was God. Behold, saith the Lord, I am he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein. I form the light and create darkness, I the Lord do all these things. Isa. xlii. 5; xlv. 7.

God created all things by the word of his power. God said, let there be light, and there was light; let there be a firmament, and the firmament was made. &c. By the word of the Lord were the heavens made and all the host of them by the breath of his mouth; he spake and it was done, he commanded and it stood fast. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Gen. i. 3, 6. Isa. xxxiii. 6, 9. Heb. xi. 3.

God made all things at first very good. And God saw every thing that he had made, and behold it was very good. Gen. i. 31.

God intended all things for the display of his perfections. His power in effecting so great a work, making every thing without labour, toil, or difficulty. Thou art worthy O Lord to receive glory, and honour, and power, for thou hast created all things. Rev. iv. 11. His goodness, especially towards man, the creatures being both profitable and pleasant to him. The earth is full of the goodness of the Lord. Psa.

xxxiii. 5. His wisdom in the order, and variety of his creaures. O Lord, how manifold are thy works! In wisdom hast thou made them all. Psa. civ. 24.

It is said of the wicked that they regard not the work of the Lord, nor the operation of his hand. And what is their doom? He shall destroy them and not build them up. Psa. xxviii. 5.—a doom this, not more awful than just. We are expressly commanded to remember the works of the Lord; (Psa. cv. 5.) and is it right to disobey?

VI.—AUTHORITY OF GOD.

The existence, unity, nature, character, and works of God, have already been introduced. The next subject which in the analysis invites our attention, is, the Authority of God. And by this is meant, that he is accountable to none, but has right to ordain and enjoin all things as seems best to himself.

God is the Lord Jehovah to command us. I am the Lord, that is my name. God spake all these words, saying, I am the Lord thy God;—thou shalt have no other Gods before me. &c. Ye shall observe all my statutes, and do them. I am the Lord. The Lord is our judge, the Lord is our lawgiver, the Lord is our king. By him kings reign, and princes decree justice; even all the judges of the earth. He is the blessed and only Potentate, the King ofkings, and Lord of lords. He ruleth by his power for ever; let not the rebellious exalt themelves. Isa. xlii. 8. Exo. xx. 1. 4. Lev. xix. 37. Isa. xxxiii. 22. Prov. viii. 15, 16. 1 Tim. vi. 15. Psa. lxvi. 7. Isa. xliv. 25.

As a Supreme Proprietor, the sovereignty and free disposition of all things is in the hands of God. Thou hast created all things, and for thy pleasure they are, and were created. As the clay is in the potter's hand, to form it into a vessel either honourable or base, so are ye in my hands saith the Lord. The heaven is his and the heaven of heavens, the earth and all the fulness thereof; the world and they that dwell therein. Lo, he taketh away, who can hinder him, or say unto him what doest thou? He doeth according to his will in the army

of heaven and among the inhabitants of the earth: and none can stay his hand. The lot is cast into the lap, but the whole disposing thereof is of the Lord; in whose hands our breath is, and whose are all our ways. He worketh all things after the counsel of his own will; and he giveth not account of any of his matters. Rev. iv. 11. Jer. xviii. 6. Deut. x. 14. Psa. xxiv. 1. Job. ix. 12. Dan. iv. 35. Prov. xvi. 33. Dan. v. 23. Eph. i. 11. Job. xxxiii. 13. (see also Psa. cxxxv. 6.)

It is proper to remark, that this authority is always exercised justly and kindly; and that therefore we should love and value him that has it.

VII.—DOMINION OF GOD.

The dominion of God, which is intimately connected with his authority, assuredly demands regard. The scripture representations on this subject, shall therefore now be given.

"O come, let us sing unto the Lord, let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving and make a joyful noise unto him with Psalms. For the Lord is a great God, and a great king above all Gods. In his hand are the deep places of the earth; the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. Thy throne is established of old: thou art from everlasting. The floods have lifted up their voice; the floods lift up their waves. The Lord on High is mightier than the noise of many waters, yea than the mighty waves of the sea. Let the heavens rejoice and let the earth be glad; let the sea roar and the fulness thereof. Let the field be joyful, and all that is therein. Then shall all the trees of the wood rejoice before the Lord: for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens shall praise thy wonders O Lord: thy faithfulness also in the congregation of the saints. For who in the heaven can be

compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. O Lord of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee? Thou rulest the raging of the sea; when the waves thereof arise thou stillest them. The heavens are thine, the earth also is thine: as for the world, and the fulness thereof, thou hast founded them. The north and the south, thou hast created them. Tabor and Hermon shall rejoice in thy name. The Lord telleth the number of the stars: He calleth them all by their names. He covereth the heavens with clouds, he prepareth rain for the earth, he maketh grass to grow upon the mountains. He sendeth forth his commandment upon the earth; his word runneth very swiftly. He giveth snow like wool: he scattereth the hoar frost like ashes. He casteth forth his ice like morsels; who can stand before his cold? He sendeth out his word and melteth them; he causeth his wind to blow, and the waters flow. They, O Lord, that dwell in the uttermost parts are afraid of thy tokens; thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth and waterest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy; they also sing. Psa. xcv. 1—5; xciii. 2, 4; xcviii. 8; xcvi. 11—13; xcvii. 3—5; lxxxix. 5—9, 11, 12; cxlvii. 4, 8, 15—18; lxv. 8, 13.

The above passages bear ample witness to the dominion of God. They exhibit it as reaching to the elements, seasons of the year, &c. How just and how beautiful, upon a survey of this subject is the following call to all nature! "Praise ye the Lord. Praise ye the Lord from the heavens; praise him

in the heights. Praise ye him all his angels, praise ye him all his hosts. Praise ye him sun and moon: praise him all ye stars of light. Praise him ye heaven of heavens, and ye waters that be above the heavens, let them praise the name of the Lord: for he commanded and they were created. He hath also established them for ever and ever: he hath made a decree which shall not pass. Praise the Lord from the earth, ye dragons, and all deeps. Fire and hail; snow and vapours; stormy wind fulfilling his word; mountains and all hills; fruitful trees, and all cedars; beasts and all cattle; creeping things and flying fowl; kings of the earth and all people; princes and all judges of the earth; both young men and maidens; old men and children; let them praise the name of the Lord. Psa. cxlviii. 1—13.

VIII.—GOVERNMENT OF GOD.

Next to dominion, as exercised over the natural world, we must consider God's government over the moral world. And in the Bible this is in the fullest manner declared.

In the hand of the Lord is the soul of every living thing, and the breath of all mankind. With him is wisdom and strength, he hath counsel and understanding. Behold he breaketh down, and it cannot be built again; he shutteth up a man and there can be no opening. He leadeth counsellors away spoiled, and maketh the judges fools. He looseth the bond of kings, and girdeth their loins with a girdle. He leadeth princes away spoiled, and overthroweth the mighty. He removeth away the speech of the trusty, and taketh away the understanding of the aged. He poureth contempt upon princes, and weakeneth the strength of the mighty. He discovereth deep things out of darkness, and bringeth to light the shadow of death. He increaseth the nations and destroyeth them: he enlargeth the nations and straiteneth them again. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wildernes where there is no way. His eyes are upon the ways of man, and he seeth all his goings. There is no darkness nor shadow of death, where the workers of iniquity may hide themselves.

Come and see the works of the Lord: he is terrible in his doing toward the children of men. The Lord is exalted for he dwelleth on high: he hath filled Zion with judgment and righteousness. He turneth rivers into a wilderness; and the water springs into dry ground, a fruitful land into barrenness for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into water springs. And there he maketh the hungry to dwell, that they may prepare a city of habitation: and sow fields, and plant vineyards, which may yield the fruits of increase. He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease. Again they are minished and brought low through oppression, affliction and sorrow. They sit in darkness, and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High: Therefore he brought down their hearts with labour; they fell down and their was none to help. When he giveth quietness, who then can make trouble? And when he hideth his face, who then can behold him? whether it be done against a nation or against a man only. The king's heart is in the hand of the Lord as the rivers of waters, he turneth it whithersoever he will. There are many devices in man's heart; nevertheless the counsel of the Lord that shall stand. I know that the way of man is not in himself; it is not in man that walketh to direct his steps. When a man's ways please the Lord, he maketh even his enemies to be at peace with him. Blessed be the Lord God of Israel, which sent thee this day to me, and blessed be thy advice, and blessed be thou who hast kept me this day from coming to shed blood, and from avenging myself with my own hand. O Assyrian, the rod of mine anger, and the staff in their hand is my indignation: I will send him against a hypocritical nation; and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire in the street. Howbeit he thinketh not so, but it is in his heart to destroy and cut off nations not a few: Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the

King of Assyria, and the glory of his proud looks. They intended evil against thee; they imagined a mischievous device, which they are not able to perform. The heathen are sunk down in the pit that they made; in the net which they hid is their own foot taken. Job. xii. 10, 13, 14, 17—24; xxxiv. 21—23. Psa. lxvi. 5. Isa xxxiii. 5. Psa. cvii. 33—39; x. 14, 12. Job. xxxiv. 29. Prov. xxi. 1. xix. 21. Jer. x. 23. Prov. xvi. 7. 1 Sam. xxv. 32, 33. Isa. x. 5, 6, 7, 12. Psa. xxi. 11; ix. 15.

In this section, the Government of God, we see is fully illustrated. Surely we may exclaim, in the words of those above, Who shall not fear thee O Lord, and glorify thy name? Rev. xv. 4.

IX.—OMNIPRESENCE OF GOD.

That God is every where present, follows necessarily from his having in his hands the government of all things, it being impossible that he should act without it.

God is every where present as to his knowledge. O Lord thou hast searched me and known me. Thou knowest my down-sitting and mine up-rising; thou understandest my thoughts afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo! O Lord, thou knowest it altogether. Thou hast set me behind and before. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. The Lord is a God of knowledge, and by him actions are weighed. Known unto God are all his works from the beginning. Neither is there any creature that is not manifest in his sight: for all things are naked and open unto the eyes of him with whom we have to do. The eyes of the Lord are in every place beholding the evil and the good. From the place of his habitation, he looketh upon all the inhabitants of the earth. He considereth all their works. Hell and destruction are before the Lord, how much more than the hearts of the children of men? But say some, how doth God know? and is there knowledge in the Most High? The Lord shall not see neither shall the God of Jacob regard. Understand ye brutish among the people: and ye fools when will you be wise?

He that planted the ear, shall he not hear? he that formed the eyes shall he not see? he that chastiseth the heathen, shall he not correct? he that teacheth man knowledge, shall not he know? The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. There is no darkness nor shadow of death, where the workers of iniquity may hide themselves. Psa. cxxxix. 1—7. 1 Sam. ii. 3. Acts. xv. 18. Heb. iv, 13. Prov. xv. 3. Psa. xxxiii. 14, 15. Prov. xv. 11. Psa. lxxiii. 11; xciv. 7—10. 1 Chron. xxviii. 9. Job. xxxiv. 22.

God is every where present as to his power. He upholds all things by the word of his power. By him all things consist. In his hands our breath is, and his are all our ways. Except the Lord keep the city, the watchman waketh but in vain. To God the Lord belongs the issues from death. He bringeth down to the grave, and bringeth up. His strength is made perfect in weakness. It is no restraint to him to save by many or by few. He worketh in us to will and to do of his own good pleasure. Heb. i. 3. Col. i. 17. Dan. v. 23. Psa. cxxvii. 1; lxviii. 20. 1 Sam. ii. 6. 2 Cor. xii. 9 1 Sam. xiv. 6. Phil. ii. 13.

God is every where present as to his essence or being. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I should not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. Whither shall I flee from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me: even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee. Jer. xxiii. 23, 24. Psa. cxxxix. 7—12.

Since God is every where present, let us every where demean ourselves with modesty, seriousness, and circumspection. He sees all that is done by us, and will assuredly dispense rewards and punishments according to our works. Rev. xxi. 12.

"Father of all! omniscient mind!
Thy wisdom who can comprehend?
Its highest point what eye can find,
Or to its lowest depths descend.

What cavern deep, what hill sublime,
Beyond thy reach shall I pursue?
What dark recess, what distant clime,
Shall hide me from thy boundless view?

If up to heaven's etherial height,
Thy prospect to elude, I rise;
In splendour there, supremely bright,
Thy presence shall my sight surprise.

Thee, mighty God! my wond'ring soul,
Thee all her conscious powers adore;
Whose being circumscribes the whole,
Whose eyes the universe explore.

Thine essence fills this breathing frame,
It glows in ev'ry vital part;
Lights up my soul with livelier flame,
And feeds with life my beating heart.

To thee from whom my being came,
Whose smile is all the heaven I know;
Inspir'd with this exalted theme,
To thee my grateful strains shall flow.

More of thy presence Lord! impart;
More of thy image let me bear:
Erect thy throne within my heart,
And reign without a rival there.

Grant this request—I ask no more,
But to thy care the rest resign;
Sick or in health, or rich or poor,
All shall be well if thou art mine."

X.—SELF-SUFFICIENCY OF GOD.

It is impossible for God to need any thing. The creatures it is true do need things, even when most complete. But

the perfection of God, which must be under all circumstances, invariably the same, for ever precludes all ideas of such a want. Such are the accounts of the sacred writings.

Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty that thou art righteous? or is it gain to him that thou makest thy way perfect? If thou sinnest, what doest thou against him? or, if thy transgressions be multiplied, what doest thou unto him? O my soul, thou hast said unto the Lord, thou art my Lord: my goodness extendeth not to thee; but to the saints that are in the earth. Job. xxii. 2, 3; xxxv. 6, 7, 8. Psa. xvi. 2.

From the scripture quotations, which are given above, it appears that God is self-sufficient. Let the subject produce its proper influence on our minds, and we shall see our own emptiness in comparison with God, and be humble.

XI.—ALL-SUFFICIENCY OF GOD.

This is a term implying that God has enough in his possession to satisfy the desires of all his creatures. That this perfection belongs to God is evident from the declarations of Scripture.

He is able to do for us exceeding abundantly above all that we can ask or think. My God shall supply all your need, according to his riches in glory by Christ Jesus. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine: thine is the Kingdom O Lord, and thou art exalted as Head above all. Both riches and honour come from thee, and thou reignest over all; and in thine hand it is to make great, and to give strength unto all. The silver and the gold are thine. Every beast of the forest is thine, and the cattle upon a thousand hills. The earth is the Lord's and the fulness thereof, the world, and they that dwell therein. Lift up your eyes on high, and behold, who hath created these things: that bringeth out their host by number: he called them all by names, by the greatness of his might, for that he is strong in power, not one failing. Eye hath not seen, nor

ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him. O! how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men! The same Lord over all is rich unto all that call upon him. Ephes. iii. 20, 16. Phil. iv. 19. Chron. xxix. 11, 12. Hag. ii. 8. Psa. l. 10; xxiv. 1. Isa. xl. 26. 1 Cor. ii. 9. Psa. xxxi. 19. Rom. x. 12.

If God be all-sufficient, let his people rejoice, in having him for their God. And let them, likewise, make use of this all-sufficiency in wants, of what kind soever they may be, committing them all to him.

XII.—GLORY OF GOD.

To know God fully is impossible. But certainly his glory is very great. We estimate the greatness of his glory by the greatness of his acts. And in this way it is that the Scriptures endeavour to aid our conceptions on the subject. They direct us to consider the operation of his hands, that so we may the more easily understand the degree of glory which he possesseth.

The Lord hath done excellent things; his work is honourable and glorious. The work of the Lord is perfect; for all his ways are judgment. Who is like unto thee, O Lord? Who is like thee, glorious in holiness, fearful in praises, doing wonders? The heavens declare the glory of God: and the firmament sheweth his handy work: day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world: in them hath he set a tabernacle for the sun which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof. O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

who layeth the beams of his thunders in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. All thy works shall praise thee, O Lord; and thy saints shall bless thee. Isa. xii. 5. Psa. cxi. 3. Deut. xxxii. 4. Exo. xv. 11. Psa. xix. 1—6; civ. 1—3; clxv. 4, 5, 10.

This section cannot close more properly than by the words of the Apostle Paul. 1 Cor. xiii. 12. "Now we see as through a glass darkly." All the glory seen of God in this life, through whatever medium, and however much and great it may be, is in reality but a shadow or small appearance of it; "but then shall we see face to face." Though neither heaven nor earth can ever comprehend the thousand part of his glory, yet in the world above, the contemplation of God will impart views of it of a description the most illustrious and satisfying.

XIII.—CONDESCENSION OF GOD.

God is introduced to our view in the preceding section, as a being of high excellence and glory, as possessing and manifesting an energy of power truly wonderful. But he is also represented in the Bible as a pattern of condescension never to be paralleled.

The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven, and in the earth? Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off. For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Thus saith the Lord, the heaven is my throne, and the earth is my footstool; where is the house

that ye build unto me, and where is the place of my rest? For all these things hath my hand made; and all these things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; is this the manner of man, O Lord God? Of a truth, thy thoughts are not like our thoughts; neither are thy ways as our ways. Lord what is man that thou art mindful of him? and the Son of man, that thou visitest him? This poor man cried, and the Lord heard him, and saved him out of all his troubles. O magnify the Lord with me, and let us exalt his name together, my spirit shall make her boast in the Lord, the humble shall hear thereof and be glad. Doubtless thou art our Father; though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer; thy name is from everlasting. Psa. cxiii. 4—6; 19. Isa. Isa. lvii. 15; lvi. 1, 2. 2 Chron. vi. 18. 2 Sam. vii. cxxxviii. 6; lv. 8. Psa. viii. 4; xxxiv. 6, 3, 2. Isa. lxiii. 15, 16.

This subject should occupy our minds, and engage our affections. Let us contemplate and adore; let us render God that supreme consideration and praise which he so justly merits. A proper regard to him must be most pleasing in his sight, and infallibly produce happiness in our souls. Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant and praise is comely. Psa. cxlvii. 1.

II.—OF ANGELS.

SECTION I.—HOLY ANGELS.

We owe all the knowledge we have of these to the information which the Scriptures communicate. In which the following things are to be noted.

They are spiritual in their essence. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. And of the Angels he saith, who maketh his angels spirits, and his ministers a flame of fire. But while he thought on these things, behold the Angel of the Lord appeared unto him in a dream, &c. Heb. ii. 16; i. 7. Mat. i. 27.

They have many excellent endowments. Wisdom. As an Angel of God, so is my Lord the King, to discern good and bad. Make this man to understand the vision. I am come to make thee understand what shall befall thy people in the latter days. Which things the Angels desire to look into. 2 Sam xiv. 17. Dan. viii. 16; x. 14. 1 Pet. i. 2. *Might.* The Lord Jesus shall be revealed from heaven with his mighty Angels. And it came to pass that night, that the Angel of the Lord went out, and smote in the camp of the Assyrians an hundred, fourscore, and five thousand. 2 Thess. i. 7. 2 Kings xix. 35. *Activity.* And I set my face unto the Lord God, to seek by prayer and supplication, with fasting and sackcloth and ashes. And while I was speaking and praying and confessing my sin, and the sin of my people Israel, and presenting supplication before the Lord my God, for the holy mountain of my God: yea, while I was speaking in prayer, even the man Gabriel whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation, and he informed me and talked with me, and I said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication the commandment came forth, and I am come to shew thee for thou art greatly beloved: therefore understand the matter, and consider the vision. Dan. ix. 3, 20—23.

They are vastly numerous. Now Jacob went forth on his journey, and the Angel of God met him. Thousand thousands ministered unto him, and ten thousand thousands stood before him. Thinkest thou, I cannot pray to my Father, and he will give me twelve legions of Angels. The chariots of God are twenty thousand even thousands of Angels. But ye are come to an innumerable company of angels. Gen. iii. 2. Dan. vii. 10. Matt. xxvi. 35. Psa. lxxvii. 17. Heb. xii. 22.

They are in heaven where God specially and immediately

manifests himself and his glory. In heaven their angels always behold the face of my Father. But are as the angels which are in heaven. I am Gabriel, who stand in the presence of God. And before the throne, there was a sea of glass, like unto chrystal: and in the midst of the throne, and round about the throne, were four living ones, full of eyes before and behind. And they rest not, day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come. All the angels stood round about the throne, and worshipped God, saying, Amen. In the year that King Uzziah died I saw also Jehovah sitting upon a throne, high and lifted up; and his train filled the temple. Above it stood the seraphim; each one had six wings; and one cried to another, and said, Holy, holy, holy is Jehovah of hosts! The whole earth is full of his glory. Mark. xviii. 10; xii. 25. Luke i. 19. Rev. iv. 6, 8; vii. 11. Isa. vi. 2, 3.

They have various degrees among them. By him were all things created, which are in heaven and in earth, things visible and invisible: whether they be thrones or dominions, or principalities, or powers. Neither angels, nor principalities, nor powers, &c. The Lord shall descend with the voice of the Archangel, and with the trump of God. Who is gone into heaven, and is on the right hand of God, Angels, and and authorities and powers being made subject unto him. But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one of the chief princes came to help me, and I remained here with the kings of Persia. Col. i. 16, 17. Rom. viii. 38. 1 Thess. iv. 16. 1 Pet. iii. 22. Dan x. 13.

They are employed in various offices for the safety and comfort of God's faithful servants. The Angel of the Lord encampeth round about them that fear him, and delivereth them. For he shall give his Angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Fear not Mary, thou hast favour with God. Thy prayers and thy alms are come up, a memorial before God. An Angel stood by me, and said, Fear not Paul, God hath given thee thy life, and the lives of all with thee,

wherefore be of good cheer. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down and looked into the sepulchre, and seeth two angels in white sitting one at the head, and the other at the feet, where the body had lain. And they said unto her, woman why weepest thou? Psa. xxxiv. 8; xci. 11. Heb. i. 14. Luke i. 30; xxvii. 24. Acts. x. 4. John xx. 11, 12, 13.

They are harmonious in their operations. When Jesus was born, there was suddenly a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will towards men. When he first bringeth in the first begotton into the world, he saith, And let *all* the Angels of God worship him. And I beheld, and I heard the voice of many Angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Luke x. 13, 14. Heb. i. 6. Rev. v. 11, 12.

They are surrounded with circumstances of glory and splendour. And the Angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the Angel of the Lord ascended in a flame of the altar. When the Angel came to roll away the stone from the sephulcre of Christ, his countenance was like lightning, and his raiment white as snow. And I saw another Mighty Angel come down from heaven clothed with a cloud; and a rainbow on his head, and his face as it were the sun. Judges. xxiii. 19, 20. Matt. xxviii. 2, 3. Rev. x. 1.

They refuse to be worshipped, and direct us to worship God. And I fell at his feet to worship him. And he said unto me, see thou do it not: I am thy fellow servant, and of thy brethren, that have the testimony of Jesus: worship God. And the Angel of the Lord said unto Manoah, though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt offering, thou must offer it unto the Lord; for Manoah knew not that he was an Angel of the Lord. Rev. xix. 10. Judges xiii. 16.

They will be attendants of Christ in the last day. He shall come in the glory of his holy Angels. The Son of Man shall come, and the holy Angels with him. Christ shall be revealed from heaven with his mighty Angels. Luke ix. 26. Matt. xxv. 31. 2 Thess. i. 7.

They are to gather the elect unto Christ at this great day. And he shall send his Angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of the heaven to the other. And then shall he send his Angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven. Matt. xxiv. 31. Mark. xiii. 27.

They are immortal beings, not being subject to death as we are. But they which shall be accounted worthy to obtain that world, and the resurection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the Angels, and are the children of God, being the children of the resurection. Luke xx. 35, 36.

They are possessed of an exalted degree of purity. When the Son of Man shall come in his kingdom, and all the holy Angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations. Matt. xxv. 31.

Such are the descriptions given of the holy Angels. How delightful and encouraging is the consideration of them! Surely the God of Angels must present us with an object of contemplation truly charming and transporting.

"High on a hill of dazzling light,
The King of Glory spreads his seat;
And troops of Angels stretch'd for flight,
Stand waiting round his awful feet.

One through the howling desert flies,
And guides the rescu'd Jewish bands;
And here a squadron leaves the skies,
And thick around Elisha stands.

Thy winged troops, O God of hosts,
Wait on thy wand'ring church below,

Here we are sailing to thy coasts,
Let Angels be our convoy too.

Are they not all thy servants Lord?
At thy command they go and come;
With cheerful haste obey thy word,
And guard thy children to their home."

II.—FALLEN ANGELS.

When God created the Angels, he made them holy, excellent, exalted, and happy. But a part of them kept not their first estate. They sinned, and so of the most blessed and glorious became the most degraded and unhappy of beings.

In the Scripture account of Fallen Angels, we may remark the following things.

Their names, Devils. If I cast out devils by the spirit of God, then the kingdom of God is come unto you. *Evil Angels.* He cast upon them the fierceness of his anger, wrath and indignation, and trouble, by sending evil angels among them. *Unclean Spirits.* And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. Matt. xii. 28. Psa. lxxviii. 49. Mark i. 23—26; iii. 11.

Their orders. But when the Pharisees heard it, they said, This fellow doth cast out devils, but by Beelzebub the prince of the devils. Wherein in times past, ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. And having spoiled principalities and powers, he

made a shew of them openly, triumphing over them in it. And there was warin heaven: Michael and his Angels fought against the dragon; and the dragon fought and his Angels. Matt. xii. 24. Eph. ii. 2; vi. 12. Col. ii. 15. Rev. xii. 7.

Their employment. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Satan hath desired to have thee, that he may sift thee as wheat. When the Sons of God came to present themselves before the Lord, Satan also came among them. 1 Peter v. 8. Job i. 6. Luke xxii. 31.

Their punishment. God spared not the Angels which sinned, but cast them down into hell, and delivered them into chains of darkness, to be reserved unto judgment. Aud the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Then shall he say also unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the devil and his Angels. 2 Peter ii. 4. Jude verse 6. Matt. xxiv. 41.

This subject proves that the best of beings are liable to fall; that nothing is so injurious and ruinous as sin; that in tempting others to sin, there is an imitation of wicked Angels; and that we should keep a watchful eye in every situation, and under every circumstance.

III.—OF MAN.

SECTION I.—FORMATION OF MAN.

Nothing is more true than that Man was not his own Maker. To God, and to God alone, his creation is justly ascribed.

These are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field, before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, neither was there a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed Man of the dust of the ground, and breathed into his nostrils the breath of life: and Man became a living soul. Thus saith the Lord, I have made the earth, and created Man upon it. God created Man male and female; and God blessed them, and said unto them, be fruitful and multiply, and replenish the earth, and subdue it. Gen. ii. 4—7. Isa. xlv. 11, 12. Gen. i. 27, 28.

The chief, last, and highest end for which man was made, was to glorify and enjoy God. And it was his privilege more than it was any of God's visible works, that he was made capable of both.

II.—NATURE OF MAN.

God in creating Man, made and united together a body and a soul. And it is this that constitutes the human nature, or nature of Man.

The body, though formed of the dust of the ground, is yet a wonderful piece of mechanism. Behold O Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand. I will praise thee; for I am fearfully and wonderfully made: Marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect: and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake I am still with thee. Thine hands have

made me and fashioned me together round about. Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again? Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. Thou hast granted me life and favour; and thy visitation hath preserved my spirit. The hearing ear and the seeing eye, the Lord hath made even both of them. Isa. lxiv. 8. Psa. cxxxix. 14, 18. Job x. 8, 9, 11, 12. Prov. xx. 12.

The soul is still of a more wonderful nature. The Lord liveth that made us this soul. The spirit of a man is the candle of the Lord. When the dust returns to the earth as it was, the spirit returns to God who gave it. And fear not them which kill the body, but are not able to kill the soul. Jer. xxxviii. 16. Prov. xx. 27. Eccl. xii. 7. Matt. x. 28.

When we have duly considered the two great parts of Man, we must be convinced of his importance; and under this conviction it is natural to think of his Maker, unceasingly, with pleasure.

III.—PRIMEVAL DIGNITY OF MAN IN PARADISE.

Of the doctrines contained in the Scripture, there are some, which the human understanding is capable of discerning; and there are others, which only through a divine revelation could be known. Of the latter kind is the original dignity of man.

And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. The man is not of the woman, but the woman of the man: neither was the man created for the woman, but the woman for the man. For the man is the image and glory of God, but the woman is the glory of the man. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see

what he would call them. And whatsoever Adam called every living creature, that was the name thereof. God made man upright. Gen. i. 26, 27. 1 Cor. xi. 8, 9, 7. Gen. ii. 19. Eccles. vii. 29.

Such is the account of man in paradise, as it is recorded in the Bible. It is indeed short; but at the same time it is valuable; it furnishes us with a striking proof of the peculiar regard exhibited to Man by his Maker. "Lord," says David, "when I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? and the Son of Man that thou visitest him? For thou hast made him a little lower than the angels and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea and the beasts of the field: the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord, our Lord, how excellent is thy name in all the earth!" Psa. viii. 3, 5.

IV.—SUBJECTION OF MAN TO GOD.

No sooner had God created Man, and provided comfortably for him, than he acquainted him with what was to be the test of his obedience.

And the Lord God planted a garden eastward in Eden; and there he put the Man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also, in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God took the Man, and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the Man, saying, of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die. Gen. ii. 8, 9. Gen. ii. 15, 16, 17.

The test of obedience which the Creator is here said to have appointed for the observance of man, has been made a subject of ridicule by unbelievers, but surely without reason; admitting it was proper to appoint some test, what better test is conceivable than the one actually appointed? a test, not only plain to be understood, but also, peculiarly easy of observance, and thus strongly expressive of the divine goodness.

V.—FALL OF MAN.

Though man was created perfect, and therefore was able to stand, yet being a free agent, he was not exempt from the possibility of falling. That he did fall is a truth established by revelation: and in that part written by Moses, we have both the manner and occasion of his fall, at large.

Now the serpent was more subtle than any beast of the field which the Lord God had made; and he said unto the woman, Yea hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent we may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the Serpent said unto the woman; ye shall not surely die. For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also to her husband with her, and he he did eat. Gen. iii. 1—6.

What a narrative is this! Who can read it without sensible sorrow! O what just matter does it furnish for regret! Alas, that he who at first was so free from sin, should yet so very soon and so easily be drawn into transgression.

VI.—NATURAL DEPRAVITY OF MAN.

Man in his state of nature is a most affecting object for our contemplation; for since the fall he is depraved in every part. In this view it is that the scripture speaks of him.

The depravity of Man is discoverable in his understanding. In its ignorance. The natural man receiveth not the things of the spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. Ye were sometimes darkness, but now are light in the Lord. 1 Cor. ii. 14. Eph. v. 8. *In its vanity, in putting error for truth and truth for error.* That ye henceforth walk not as the other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the blindness of their heart. For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness. There is a way which seemeth right unto a man; but the end thereof are the ways of death. Eph. iv. 17, 18. 1 Cor. i. 21, 22, 23. Pro. xiv. 12. *In its proneness to devise evil.* And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. My people are foolish, they have not known me: they are sottish children, and they have no understanding: they are wise to do evil, but to do good they have no understanding. Gen. vi. 5. Jer. iv. 22.

The depravity of man is discoverable in his will. The carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. Therefore they say unto God, depart from us; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? and what profit shall we have if we pray unto him? And Pharoah said, who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. The way

of man is froward and strange. We have turned every one to his own way. How often would I have gathered you, even as a hen gathereth her chickens under her wings, and ye would not. Ye will not come to me, that ye might have life. They hated knowledge and did not choose the fear of the Lord: they would none of his counsel, they despised all his reproof! Rom. viii. 7. x. 3. Job xxi. 14, 15. Exo. v. 2. Prov. xxi. 8. Isa. liii. 6. Matt. xxiii. 37. John v. 40. Prov. i. 29, 30.

The depravity of man is discoverable in his affections. O ye sons of men, how long will you love vanity, and seek after leasing? There be many that say, who will shew us any good. Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns that can hold no water. Psa iv. 2—6. Isa. lv. 2. Jer. xxii. 12, 13.

The depravity of man is discoverable in his conscience. It is impure. To them that are defiled and unbelieving, nothing is pure, but even their minds and consciences are defiled. Titus i. 15. *It is presumptuous.* I shall have peace, though I add drunkenness to thirst. Deut. xxix. 19. *It is callous or unfeeling.* Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness, even with greediness. Having their consciences seared, as with an hot iron. They have made their heart as an adamant stone. Eph. iv. 19. 1 Tim. iv. 2. Zech. vii. 12.

The depravity of man is discoverable in his memory. They soon forgat his works; they waited not for his counsel. They forgat God their Saviour, which had done great things in Egypt. Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip. Psa. cvi. 13, 21. Heb. ii. 1.

The depravity of man is discoverable in his body. Neither yield ye your members as instruments of unrighteousness unto sin. I see another law in my members, warring against

the law of my mind, and bringing me into captivity to the law of sin which is in my members. Rom. vi. 13; vii. 23.

Is this the natural state of man? What madness is it to make light of it. Yet such conduct we are compelled to witness. Numbers display great levity of mind, and can laugh, and dance, and sing, as though all was right. The picture, however justly drawn, seems too gloomy, too humiliating to them; they cavil with, and turn away from it with disgust; they cannot bear that these things should be so faithfully represented to them. The case is truly lamentable, and must prove to every serious mind a source of real concern and apprehension.

The depravity of Man, it may be remarked, is not acquired, but hereditary, and was transmitted to him by Adam, who though made upright *in God's own image*, yet begat a son of his own likeness, after his image. Gen. v. 1, 2. And it could not be otherwise; for says Job, who can bring a clean thing out of an unclean? What is man that he should be clean? and he which is born of a woman, that he should be righteous? Job. xiv. 4; xv. 14.

VII.—SINFULNESS OF MAN BY PRACTICE.

As Man is depraved by nature, so is he likewise sinful by practice. We meet with numerous declarations on the subject in the Scriptures, among which are the following:—

The Lord looked down from heaven upon the children of Men, to see if there were any that did understand, and seek after God. They are all gone aside; they are altogether become filthy; there is none that doeth good, no not one. The world lieth in wickedness. How abominable and filthy is Man, which drinketh iniquity like water. Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air; the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in the lusts of our flesh, fulfilling the desires of the flesh and of the mind. All have sinned, and come short of the glory of God. Now the works of the flesh

are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. Because sentence against an evil work is not speedily executed, therefore the heart of the sons of men is fully set in them to do evil. Why should ye be stricken any more? ye will revolt more and more. They told you there should be mockers in the last time, who should walk after their ungodly lusts. Their throat is an open sepulcre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet is swift to shed blood. How abominable and filthy is man, which drinketh iniquity like water? They draw iniquity with cords of vanity, and sin as it were with a cart rope; they are mighty to drink wine, and men of strength to mingle strong drink; they give themselves over unto lasciviousness, to work all uncleanness with greediness; they not only do the same things, but have pleasure in them that do them. Psa. liii. 2, 3. 1 John v. 9. Job xv. 16. Eph. ii. 2, 3. Rom. iii. 9, 23. Gal. v. 19, 20, 21. Eccles. viii. 11. Isa. i. 5. Jude xviii. Rom. iii. 13, 14, 15. Job xv. 16. Isa. v. 18, 22. Eph. iv. 19. Rom. i. 32.

What a black picture of man do these pages exhibit to us. And let the view given be compared with fact and experience, and it will promote our humility. For if the case be such as observation and experience evince, that notwithstanding any difference which there may be in our situations, habits, tempers, and constitutions, iniquity abounds among us, and we are disposed to choose and pursue a vicious conduct instead of a virtuous one, shall we, any of us be proud? How preposterous! How absurd!

VII.—MISERY OF MAN AS A SINNER.

To obtain proper conceptions of the misery of man, we must enter into particulars: we must consider what he has lost; the evil he lies under, and the unhappiness and punishment to which he is liable.

Man has sustained a great loss by the fall. He has lost communion with God. And Adam and his wife hid themselves from the presence of the Lord. And the Lord God sent him forth from the garden of Eden, and so drove out the man. At that time ye were without Christ, having no hope and without God in the world. Being alieniated from the life of God. Man is foolish and shall not stand in God's sight. What communion hath light with darkness? Can two walk together except they be agreed? Gen. iii. 8, 23, 24. Eph. ii. 12; iv. 18. Psa. v. 5. 2 Cor. vi. 14. Amos iii. 3. *He has lost his capacity for the enjoyment of heavenly glory.* And there shall in no wise enter into it any thing that defileth. Without holiness no man shall see the Lord. Flesh and blood cannot inherit the kingdom of God. They which do such things shall not inherit the kingdom of God. He is a God that hath no pleasure in wickedness, neither shall evil dwell with him. He hath made them meet to be partakers of the inheritance. Rev. xxi. 27. 1 Cor. v. 50. Heb. xii. 14. 1 Cor. vi. 9. Psa v. 4. Col. i. 12.

Man lies under the most grievous of evils. He is under the wrath and curse of God.—Under the wrath of God. The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. We are by nature children of wrath, even as others. Because of these things, cometh the wrath of God upon the children of disobedience. Your iniquities have seperated between you and your God. My soul loathed them, and their soul also, it abhoreth me. Thou hatest all workers of iniquity. God is angry with the wicked every day. Rom. i. 18. Eph. ii. 2; v. 6. Isa. lix. 2. Zech. xi. 8. Psa. v. 5; vii 11. *Under the curse of God.* As many as are of the works of the law, are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. The curse of the Lord is in the house of the wicked. His basket and store are cursed. The prosperity of fools shall destroy them. I will curse your blessings: yea I have cursed them already. Gal. iii. 10. Prov. iii. 33. Deut. xxviii. 17. Prov. i. 32. Mal. ii. 2.

He is under condemnation to die. The soul that sinneth, it shall die. To be carnally minded is death. He that

liveth in pleasure is dead while he liveth. By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. For until the law, sin was in the world: but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. Eze. xxiii. 4. Rom. viii. 16. 1 Tim. v. 6. Rom vi. 23; v. 12, 13, 14.

Man is liable to unhappiness of mind, and to the punishment of hell to unhappiness of mind. The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. Destruction and misery are in their ways. There is no peace saith my God to the wicked. And when the king saw the part of the hand that wrote, his countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. All things are full of labour, Man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. I have seen all the works that are done under the sun, and behold, all is vanity and vexation of spirit. A wounded spirit, who shall bear? There remaineth nothing but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. Isa. lvii. 20, 21. Rom. iii. 16. Dan. v. 6. Eccles. i. 8, 14. Prov. viii. 14. Heb. x. 27.—*To the punishment of hell.* The wicked shall be turned into hell, and all the nations that forget God. The Son of Man shall send forth his Angels, and they shall gather out of his kingdom all them that do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. Then shall he say to them on the left hand, depart from me ye cursed into everlasting fire, prepared for the devil and his angels. Their worm dieth not, and their fire shall never be quenched. The smoke of their torment shall ascend up for ever and ever, and they have no rest day nor night. Psa. ix. 17. Matt. xiii 41, 42; xxv. 41. Mark ix. 43, 44. Rev. xiv. 11.

From this view of man's misery, it is obvious to remark, that nothing can so justly be termed an "accursed" thing as sin. It is indeed the sorest "evil under the sun." It is that, we see, which deprives us of all holy fellowship: that which ren-

ders us a terror and a torment to ourselves, as long as it has the "dominion" over us: that which will bring, in the end, lamentation, mourning, and woe! Ah! with what abundant cause does this furnish us for consideration, and penitential concern.

IX.—INABILITY OF MAN TO RECOVER HIMSELF.

To complete the description of man as it is found in the Bible, one other thing remains to be considered, namely his helplessness. He is without any resource in himself, and has no power or ability to effect his recovery.

He cannot make any compensation to the Majesty of heaven for past offences. For the wages of sin is death. Without shedding of blood is no remission. Rom. vi. 23. Heb. ix. 23.

He cannot render perfect obedience to the law of God. When you have done all those things which are commanded you, say, We are unprofitable servants. All these things have I kept from my youth. Christ said, Yet lackest thou one thing, &c. There is one who accuseth you, even Moses, in whom ye trust. By him all who believe are justified from all things, from which ye could not be justified by the law of Moses. By the deeds of the law, there shall no flesh be justified in his sight. For if they which are of the law be heirs, faith is made void, and the promise of none effect. Because the law worketh wrath. What the law could not do in that it was weak through the flesh, &c. A man is not justified by the works of the law. Luke xvii. 10. Matt. iii. 9. John v. 45. Acts xiii. 39. Rom. iii. 20; iv. 14, 15; viii. 3. Gal. ii. 16.

He cannot of himself do any good thing. Can the Ethiopian change his skin? &c. then may ye also do good, that are accustomed to do evil. A deceived heart hath turned him aside, that he cannot deliver his soul, As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye abide in me and for without (or separated) from me, ye can do nothing, By the grace of God, I am what I am, &c. Not I, but the grace of God that was with me, Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. The flesh lusteth against the

spirit, &c. So that ye cannot do the things that ye would. Jer. xiii. 23. Isa. xliv. 20. John xv. 4, 5. 1 Cor. xv. 10. Gal. ii. 20. 2 Cor. iii. 5. Gal. v. 17. Rom. vii. 15, 18.

In every view with which this section has presented us, we discover how desperate our case is, as to ourselves. But blessed be God, "help is laid upon One that is mighty," so that "we have no cloak for our sin." Psa. lxxxix. 18. John xv. 22.

IV.—OF JESUS CHRIST, THE MEDIATOR BETWEEN GOD AND MAN.

SECTION I.—HIS PRE-EXISTENCE.

That Christ existed before he was born, and came into the world, is evident from many scriptural declarations. Among these are the following:—

He that cometh from above is above all; he that is of the earth, is earthly, and speaketh of the earth, He that cometh from heaven is above all. The first Man is of the earth, earthly; the second Man is the Lord from heaven. The bread of God is he which cometh down from heaven and giveth life unto the world. I came down from heaven, not to do my own will, but the will of him that sent me. And no Man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, which is in heaven. Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. What and if ye shall see the Son of Man ascend up where he was before? I came forth from the Father, and am come into the world; again I leave the world, and go to the Father. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. John iii. 31. 1 Cor.

xv. 47. John vi. 33 ; iii. 13. viii. 58 ; vi. 62. xvi. 28. 1 Cor, x. 9.

Quotations any further need not be multiplied, for, unless a person be determined to reject the clearest evidence, he must believe the doctrine.

II.—THE ESSENTIAL GREATNESS AND MAJESTY OF CHRIST.

Both in heaven and on earth, many are found, whose rank is of a most exalted kind. But Jesus Christ far excels them all. He, indeed, is above comparrison ; for

1.—*He is truly and really God.* And Thomas answered and said, My Lord and my God. Of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Through the righteousness of our God and Saviour Jesus Christ. We are in him that is true, even in his Son Jesus Christ: this is the true God and eternal life. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the Godhead bodily. The word was God. This is the name whereby he shall be called, the Lord (Jehovah) our righteousness. Unto which of the Angels said he at any time, thou art my Son. But unto the Son he saith, thy throne, O God, is for ever and ever. Looking for the appearing of the great God and our Saviour Jesus Christ. John xx. 28. Rom. ix. 5. 2 Pet. i. 1. 1 John v. 20. John i. 1. Jer. xxiii. 6. Col. ii. 8, 9. Heb. i. 5, 8. Tit. ii. 13

2.—*He enjoyed from eternity all possible glory.* I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the Seraphims : each one had six wings; with twain he covered his face; and with twain he covered his head; and with twain he did fly. And one cried unto another and said, holy, holy, holy is the Lord of hosts ; the whole earth is full of his glory. These things said Isaias when he saw the glory of Christ and spake of him. O Father, glorify thou me with thine own self, with the glory

which I had with thee before the world was. Father, I will that they also whom thou hast given me, be with me, where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world. Who is the image of the invisible God, the first born of every creature; And he is the head of the body the church: who is the beginniug, the first born from the dead; that in all things he might have the pre-eminence. Who is set down at the right hand of the Majesty in the heavens. The same yesterday, to day, and for ever. Isa. vi. 1—3. John xii. 41. John xvii. 5, 24. Col. i. 15, 18. Heb. viii. 1. Heb. xiii. 8.

One observation in conclusion is sufficient. The view here given of Jesus Christ accounts for the worship appointed to be paid him. (see Heb. i. 6. John v. 22, 23.) To this worship he is justly entitled.

III.—THE HUMILIATION TO WHICH JESUS CHRIST SUBMITTED.

It must seem truly wonderful, that Christ who was so dignified should appear in human nature, and become partaker of flesh and blood; yet such was precisely the case; and it was his own sovereign will that led him to this humiliation.

The following declarations express in terms exceedingly plain, the doctrine of God in our nature. His name shall be called Immanuel, (which signifies) God with us. In the beginning was the word, and the word was with God, and the word was God. And the word was made flesh and dwelt among us. This is the pillar and ground of the truth; and, without controversy, the great mystery of godliness. God manifest in the flesh. Matt. i. 23. John i. 1, 14. 1 Tim. iii. 15, 16.

And that Christ voluntarily united himself to man, is proved by such texts as these. In burnt offerings and sacrifices for sin, thou hadst no pleasure: Then said I, lo, I come. He took on him the seed of Abraham. He who was in the form of God, and thought it not robbery to be equal with God ne-

vertheless made himself of no reputation; and taking upon him the form of a servant, was born in the likeness of men. Heb. x. 6, 7; ii. 16. Phil. ii. 6.

Though Christ has the same nature, and in this respect is akin to us; yet he did not inherit any of our depravity, that holy thing that was born of the blessed Virgin, being the Son of God. Hence when the tempter came, he could find nothing in him, nothing to give him advantage in his temptations. John xiv. 30. with 1 John iii. 5. What a lustre does this reflect on our religion!

IV.—THE SUFFERINGS OF CHRIST AS MAN.

Jesus Christ, when on earth, was distinguished by many things peculiar to himself; but by nothing more descriptive than by the sufferings which preceded and attended his death. Doubtless, his bodily sufferings were severe; but "the sufferings of his soul" were "the soul of his sufferings."

He was a man of sorrow. It pleased the Lord to bruise him; he hath put him to grief. He treadeth the wine-press of the fierceness and wrath of Almighty God. I am poured out like water; all my bones are out of joint; my heart is like wax, it is melted in the midst of my bowels. Save me, O God; for the waters are come in unto my soul. I sink in deep mire where there is no standing: I am come into deep waters, where the floods overflow me. And Jesus began to be sore amazed, and to be very heavy. Then saith he to his disciples, My soul is exceeding sorrowful, even unto death. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. Now is my soul troubled; and what shall I say? Father save me from this hour. And on the cross, he cried with a loud voice saying, Eli, Eli, lama Sabachthani, that is to say, My God, my God, why hast thou forsaken me? Isa. liii. 3, 10. Rev. xix. 15. Mark xiv. 33. 34. Psa. xxii. 14; lxix. 1. 2. Luke xxii. 44. John xii. 27. Matt. xxvii. 46.

By these passages we see, that the sufferings of Christ were not only grievous, but also far greater than we can understand. Well therefore, might he say, in the words of Jeremiah in another case, " Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." Well too might he put this question to the ambitious Suiters, the Sons of Zebedee.—" Are ye able to drink of my cup, and to be baptized with the baptism where with I am to be baptized." Lam. i. 12. Matt. xx. 22.

V.—THE LOVE DISPLAYED BY OUR SAVIOUR IN HIS SUFFERINGS.

The sufferings of Christ being given, the source of them should not be overlooked. They were, as the Scriptures represent, the effect of his own love.

Christ hath loved us, and hath given himself, for us, an offering and a sacrifice unto God, for a sweet smelling savour. Christ loved the Church and gave himself for it. Hereby perceive we the love of God, because he laid down his life for us. Unto him that loved us, and washed us from our sins in his own blood. Greater love hath no man than this, that he lay down his life for his friends, but while we were yet enemies, Christ died for us. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes, he became poor. I am crucified with Christ, who loved me, and gave himself for me. Eph. v. 2, 25. 1 John iii 16. Rev. i. 5. John xv. 13. Rom. v. 8. 2 Cor. viii. 9. Gal. ii. 20.

What returns of affection are due from us! If we despise or neglect him, such a conduct will be fatal to our souls. If any man love not the Lord Jesus Christ, let him be *anathema, maranatha.* 1 Cor. xvi. 22.

VI.—THE END OF THE SAVIOUR'S SUFFERING.

It surely was not in vain, that Jesus Christ thus suffered.

He must have had some particular object in view; some good and gracious end to attain by his sufferings. So say the Scriptures. They tell us that it was to befriend sinful and miserable men. Particularly, the purchasing them, the purging away their sin, atonement for sin, and their reconciliation to God, are represented as the native consequences of the sufferings which Christ endured

The purchasing of men. Feed the church of God, which he hath purchased with his own blood For ye are bought with a price. Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood. Christ hath redeemed us from the curse of the law, being made a curse for us. But when the fulness of the time was come, God sent forth his Son, made of a woman made under the law, to redeem them that were under the law. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ. Acts xx. 28. 1 Cor. vi. 20. Tit ii. 14. Rev. v. 9. Gal. iii. 13; iv. 4, 5. 1 Pet. i. 18, 19.

The purging away their sin. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. To the blood of sprinkling which speaketh better things than that of Abel. Heb. i. 3; xii. 24.

Atonement for sin. After three score and two weeks shall Messiah be cut off, but not for himself. But to finish the transgression and to make an end of sins. Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone stray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. For he was cut off out of the land of the living: for the transgression of my people was he stricken. He hath made him to be sin for us

who knew no sin, that we might be made the righteousness of God in him. The Son of Man came to give his life a ransom for many. Jesus Christ whom God hath set forth to be a propitiation for sin. He was delivered for our offences. He died for our sins according to the scriptures. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. Dan. ix 26; ix. 24. Isa. liii. 4, 5, 6, 8. 2 Cor. v. 21. Mark x. 45. Rom. iii. 25; 4. 25. 1 Cor. xv. 3. 1 John ii. 1, 2.

Their reconciliation to God. We were reconciled to God by the death of his Son. And all things are of God who hath reconciled to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And having made peace through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things in earth, or things in heaven. Rom. v. 10. 2 Cor. v. 18.—22. Eph. ii. 16.

While the object accomplished by the sufferings of Christ affords us ground for all possible gratitude and joy, the occasion of them should never be remembered, but with the deepest humiliation.

V.—OF THE METHOD AND MEANS OF OBTAINING SALVATION.

SECTION I.—ON FAITH AS THE ESSENTIAL PRINCIPLE OF SALVATION.

We are awfully deluded, if we depend on our works for salvation The word of God declares expressly and emphatically, that salvation is not by works, lest any man should

boast. Eph. ii. 9. Those who would be saved must believe —must rely on Jesus Christ.

This is the commandment, that we believe on the name of his son Jesus Christ. He who believeth and is baptized shall be saved. Sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. If thou confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, whosoever believeth on him shall not be ashamed. By grace are ye saved through faith. God hath from the beginning chosen you to salvation, through belief of the truth. The scriptures are able to make thee wise unto salvation, through faith which is in Christ Jesus. Unto them who look for him, shall he appear the second time without sin unto salvation. We are of them who believe unto the salvation of the soul. We are kept by the power of God through faith unto salvation. Receiving the end of your faith, even the salvation of your souls. 1 John iii 23. Mark xvi. 16. Acts xvi 30. 31. Rom. x. 10. 11. Isa. xxviii. 16. Eph. ii. 8. 2 Thes. ii. 13. 2 Tim. i. 13. Heb. ix. 28, 10, 31. 1 Pet. i. 5, 9.

It ought to be observed, that as believing on Christ is necessary to salvation, so repentance is equally necessary to believing; for impenitence and unbelief always go together.

II.—ON THE GOSPEL AS THE GREAT INSTRUMENT OF SALVATION.

The Gospel is not only a revelation, but an instrument of mighty power; an instrument with which the glory of God, in the salvation of men is illustriously displayed.

Thou hast magnified thy word above all thy name. All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. As the rain cometh down,

and the snow from heaven, and returneth not thither but watereth the earth, and maketh it bring forth and *bud*, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. So then faith cometh by hearing, and hearing by the word of God. I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For this cause also thank we God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you. The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. In Christ Jesus I have begotten you through the gospel. Wherefore, let every man be swift to hear, and receive with meekness the engrafted word, which is able to save the soul. In whom ye also trusted, after that ye heard the word of truth, the gospel of our salvation. But if all prophesy, and there come in one that believeth not or one unlearned he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth. Is not my word like as a fire? And like a hammer, that breaketh the rock in pieces? The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty; and in thy majesty ride prosperously, because of truth, meekness, and righteousness; and let thy right hand teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies, whereby the people fall under thee. Psa. cxxxviii. 2, 4. Isa. lv. 10, 11. Rom. x. 17, 15, 1, 2 1 Thes. ii. 13. Heb. iv. 12, 13. 1 Cor. iv. 15. James i,

19, 21. Eph. i. 13. 1 Cor. xiv. 24, 25. Jer. xxiii. 29. Psa. cx. 2, and 45, 3,—7.

Hence we may see why Satan is such an enemy to the gospel. He knows that it is the appointed instrument for saving the souls of men. He would, therefore, prevent the diffusion of it if he could; but as he cannot do this, he will try to keep men from hearing it preached.

III.—ON THE HOLY SPIRIT AS THE AGENT IN EFFECTING SALVATION.

The gospel has in itself no inherent efficacy. All its virtue is owing to the spirit's influence. It is this blessed agent, this Divine Person who makes the gospel come with life and power to the heart. Such is the clear and express testimony of abundance of scriptures. Let the following be taken as a pattern of the rest, and as satisfying evidence on the point.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. Now thanks be to God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. And the Lord gave testimony to the word of his grace. Not that we are sufficient of ourselves, to think any thing as of ourselves, but our sufficiency is of God: who also hath made us able ministers of the new Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. Of his own will begat he us with the word of truth. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. For our gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance; and ye became followers of us, and of the Lord, having received the word in much affliction with joy of the Holy Ghost. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, but God giveth the increase. So

then neither is he that planted any thing, neither he that watereth, but God that giveth the increase. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power. And they spake unto the Grecians, preaching the Lord Jesus: And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. That ye may know what is the exceeding greatness of his power to us-ward who believe according to the working of his mighty power which he wrought in Christ, when he raised him from the dead. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. 2 Cor. iv. 7. 2 Cor. ii. 14. Acts xiv. 3. 2 Cor. iii. 5, 6. Jam. i. 18. Rom. i. 16. 1 Thes. i. 5, 6. 1 Cor. iii. 5, 6, 7. 1 Cor. ii. 4. Acts xi. 20, 21. Eph. i. 18, 19, 20. 2 Thes. iii. 1.

There are, as there ever have been, professing christains who call in question the divine influence on the heart. But a clear scripture doctrine is never to be forsaken and given up for them. After the proofs above advanced of the work of the Holy Spirit, to deny there is any such thing is impious blasphemy.

VI— OF THE BLESSEDNESS OF BEING IN A STATE OF SALVATION.

SECTION I.—ON THE BLESSEDNESS OF THE SAVED IN THIS LIFE.

What strange and false notions do worldly persons entertain of the saved!—as if they were unhappy; strangers to all good; whereas they are the only truly blessed upon the earth. Their blessedness is thus set forth in the Bible.

They have all their past iniquities pardoned. I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. As for our transgressions thou shalt purge them away. I have blotted out as a thick cloud thy transgressions and as a cloud thy sins. Sing O heavens, for the Lord hath done it. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve. Who is a God like unto thee? who pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercy. Psa xxxii. 5; lxv. 3. Isa. xliv. 22, 23. Jer. l. 20. Isa. xxxiii. 24. Mic. vii. 18. Psa. ciii. 2, 3.

They have a connexion with God and are considered as members of his family. As many as received him to them gave he power to become the sons of God. God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Wherefore thou art no more a servant, but a son; and if a son then an heir of God through Christ Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. And I will be a Father to you, and ye shall be my Sons and Daughters, saith the Lord Almighty. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. John i. 12. Gal. iv. 4—7. 1 John iii. 1. 2 Cor. vi. 18. Eph. ii. 19.

They have free access to God. For through him we both have access by one Spirit to the Father. And because ye are sons, God hath sent forth the spirit of his son into your hearts crying Abba Father. Truly our fellowship is with the Father and with his son Jesus Christ. Eph. ii. 18. Gal. iv. 6. 1 John i. 3.

They have peace of conscience. Come unto me all ye that are weary and heavy laden, and I will give you rest. Peace I leave with you, my peace I give unto you, not as the

world giveth, give I unto you. Her ways are ways of pleasantness, and all her paths are peace. Great peace have they which love thy law, and nothing shall offend them. The work of righteousness is peace and the effect thereof quietness and assurance for ever. Matt. ix. 29. John xiv. 27. Prov. xvii. 5. Psa. cxix. 165. Isa. xxxii. 17.

They have solid and substantial joy. And in that day thou shalt say, O Lord I will praise thee · though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold God is my salvation ; I will trust and not be afraid ; for the Lord Jehovah is my strength and my song ; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. Whom having not seen ye love ; in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory. We joy in God through our Lord Jesus Christ by whom we have received the atonement. We rejoice in hope of the glory of God. Isa. xii. 1—4. 1 Pet. i. 8.

They have provision made for them of all needful things. There is no want to them that fear him. The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing. No good thing will be withhold from them that walk uprightly. Seek ye first the Kingdom of God and his righteousness, and all other things shall be added unto you. Psa. xxxiv. 9, 10 ; lxxxiv, 11. Matt. vi. 33.

They have answers to their prayers. He shall call upon me and I will answer him. He will hear their cry and save them. Ye shall ask what ye will, and it shall be done unto you. His ears are open unto their cry. The Lord will fulfil the desire of them that fear him. If any man be a worshipper of God, and doeth his will, him he heareth. Before they call, I will answer, and while they are speaking I will hear. Psa. xci. 15 ; cxlv. 19. John ix. 31. Isa. lxv. 24.

They have unspeakable satisfaction in the ordinances. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of pleasures. For with thee is the fountain of life, and in thy light shall we see light. We shall be satisfied with the goodness of thy house, even of thine holy temple. Those that be planted in the house of the Lord shall flourish in the courts of our God.

They shall still bring forth fruit in their old age; they shall be fat and flourishing. In this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees, well refined. Psa. xxxvi. 8, 9; lxiii, 4; xcii. 13, 14. Isa. xxv. 6, 7, 8.

They have instruction and direction in spiritual things. I will pour out my spirit unto you, I will make known my words unto you. It gives subtilty to the simple, to the young man knowledge and discretion. The commandment of the Lord is pure, enlightening the eyes The meek will he teach his ways. All thy children shall be taught of the Lord. I am the Lord thy God which teacheth thee to profit. Pro. i. 23 i; 4. Psa. xix. 8; 25. 9. Isa. liv. 13. xlviii; 17.

They have their outward blessings blessed. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine and the flocks of thy sheep. Blessed shall be thy basket and thy store. The Lord will also bless the fruit of thy womb, and the fruits of thy land, thy corn and thy wine, and thy oil, the increase of thy kine, and the flocks of thy sheep. Deut. xxviii. 4, 5; 7. 13, 14.

They have the honour that cometh from above. Ye shall be God's peculiar treasure above all people. Them that honour me, I will honour, saith the Lord. I will set him on high because he hath known my name. His horn shall be exalted with honour. Get wisdom, exalt her and she shall promote thee; she shall bring thee to honour, when thou dost embrace her, she shall give to thine head an ornament of grace, a crown of glory shall she deliver to thee. Exo. xix. 5. 1 Sam. iii. 30. Psa. xci. 14; cxii. 9. Pro. iv. 7, 8, 9.

They have strength and courage in trials and persecutions. They shall not be ashamed in the evil time, and in the days of famine shall be satisfied. He is their strength in the time of trouble. The Lord shall help and deliver them from the wicked, and save them because they trust in him. Fear thou not for I am with thee, be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness. When they deliver you up take no thought how or what you shall speak, for it

shall be given you in that same hour what ye shall speak. I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist. The righteous are bold as a lion. God hath not given us the spirit of fear but of power. Psa. xxxvii. 19, 39, 40. Matt. x. 19. Luke xxi. 15. Psa. xxviii. 1. 2 Tim. i. 7.

They are freed from the destraction of care. I would seek unto God and unto God would I commit my cause: which doeth great things and unsearchable ; marvellous things without number. In the morning will I direct my prayer unto thee and look up. Perfect love casteth out fear, he that feareth is not made perfect in love. I will both lay me down in peace and sleep ; for thou only, Lord, makest me to dwell in safety Job v. 8, 9. Psa. v. 3. 1 John iv. 18. Psa. iv. 8 : 3, 5, 6.

They have protection in times of danger. The Lord is our defence. Greater is He that is in you, than he that is in the world. As the mountains are round about Jerusalem so the Lord is round about his people from henceforth even for ever. He keepeth the feet of his saints ; behold, he that keepeth Israel, shall neither slumber nor sleep. The Lord is thy keeper, the Lord is thy shade upon thy right hand. Psa. lxxxix. 18. 1 John iv. 4. Psa. cxxv. 2. 1 Sam ii. 9. Psa. cxxi. 4, 5.

They have deliverance out of their troubles. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. Many are the afflictions of the righteous ; but the Lord delivereth him out of them all. Happy is the man whom God correcteth, for he maketh sore, and bindeth up, he woundeth, and his hands make whole. He shall deliver thee in six troubles; in seven there shall no evil touch thee. Psa. xxxiv. 17, 19. Job v. 17, 18, 19.

They have the work of their hands prospered upon them. Thou shalt also decree a thing, and it shall be established unto thee : and the light shall shine upon thy ways. Whatsoever he doeth shall prosper. Commit thy way unto the Lord : trust also in him and he shall bring it to pass. Job xxii. 28. Psa. i. 3 ; xxxvii, 5.

They have afflictions wisely managed for their advantage. Now no chastening for the present seemeth to be joyous but grievous : nevertheless, afterward it yieldeth the peaceable

fruit of righteousness unto them which are exercised thereby. Blessed is the man whom thou chasteneth, O Lord, and teachest him out of thy law, that thou mayest give him rest from the day of adversity. It is good for me that I have been afflicted; that I might learn thy statutes. By this, shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin. I will bring the third part through the fire, and will refine them as silver is refined: they shall call on my name, and I will hear them; I will say it is my people; and they shall say, the Lord is my God. And we know that all things work together for good to them that love God. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Heb. xii. 11. Psa. lxliv. 12, 13, cxix. 71. Isa. xxvii. 9. Zech. xiii. 9. Rom. viii. 38. 2 Cor. iv. 17.

They have comfort under every adversity. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. I have satiated the weary soul, and I have replenished every sorrowful soul. I, even I, am he that comforteth you. As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice. I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. 2 Cor. i. 3—6. Jer. xxxi. 13, 25. Isa. li. 12; 66. 13, 14; 65. 19.

They have the proper enjoyment of the common mercies of life. A little that a righteous man hath is better than the riches of many wicked. Better is a dry morsel, and quietness therewith than an house full of sacrifices with strife. Ye shall eat in plenty and be satisfied, and praise the name of the Lord our God. Psa. xxxvii. 16. Pro. xvii. 1. Joel ii. 26.

They have victory over temptation. A bruised reed shall he not break, and smoking flax shall he not quench, till he send

forth judgment and victory. There hath no temptation taken you but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make away to escape, that ye may be able to bear it. Blessed is the man that endureth temptation ; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. In that he himself hath suffered being tempted, he is able to succour them that are tempted. And the God of peace shall bruise Satan under your feet shortly. Whatsoever is born of God overcometh the world : and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God. Matt. xii. 20. 1 Cor. x. 13. Jam. i. 12. Heb. ii. 18. Rom. xiv. 20. 1 John v. 4, 5.

They have a title to an excellent inheritance. They are heirs of the righteousness which is by faith. By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness of faith. They are *heirs of the grace of life.* Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life. They are *heirs of promise.* God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath. They are *heirs of salvation.* Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation ? They are *heirs of God and joint heirs with Christ.* And if children, then heirs of God and joint heirs with Christ. Heb. xi. 7. Heb. vi. 17 ; ii, 14. Rom. vii. 17.

Thus we perceive and cannot but allow, that great is the mistake of those who represent the saved as in an unhappy state. The reverse of this is the truth. It may be safely and confidently affirmed, that the saved are happy whatever may be their outward circumstances.

II.—ON THE BLESSEDNESS OF THE SAVED IN DEATH.

When the days of David drew nigh that he should die, he said, I go the way of all the earth. But although one event happeneth to the saved and to the unsaved, yet their conditions in death are very different. Whenever the latter die, whether it be in youth or in old age, they die accursed; but the former in death are blessed.

They are blessed with the presence of God. I will never leave thee nor forsake thee. This God is our God for ever and ever: he will be our guide even unto death. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. Yea though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me. Heb. xiii. 5. Psa. xlviii. 14; lxxiii. 17; xxiii, 4.

They are blessed with composure and joy. And Jacob said, I die! but God will be with you. I have waited for thy salvation, O Lord! And Joshua called for all Israel and for their heads and for their judges, and for their officers, and said unto them, this day, I am going the way of all the earth, and ye know in all your hearts, that not one thing hath failed of all the good things which the Lord our God spake concerning you: all are come to pass unto you, and not one thing hath failed thereof. Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel said, although my house be not so with God; yet he hath made with me an everlasting covenant ordered in all things and sure: for this is all my salvation, and all my desire, although he make it not to grow. Then Simeon took the child Jesus up in his arms, and blessed God, and saith, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation And Paul said, I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Hence-

forth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them that love his appearing. Mark the perfect man, and behold the upright, for the end of that man is peace. Gen. xlix. 33. Josh. xxiii. 2, 14. 2 Sam. xxiii. 1, 2, 5. Luke ii. 28, 29, 30. 2 Tim. iv. 7, 8.

They are blessed with a release from all their troubles of body and mind. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are done away. And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord that they may rest from their labours. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light and the days of thy mourning shall be ended. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. The righteous perisheth and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds. Rev. xxi. 4; xiv, 13. Isa. lx. 20. 2 Cor, v. 4. Isa. lvii. 1, 2.

The description of the blessedness of the saved in death, which this section presents, as it is most true, so it is most interesting.

III.—ON THE BLESSEDNESS OF THE SAVED IN A SEPARATE STATE.

Though many particulars relating to this are concealed from us, yet others are described with sufficient clearness, and serve to throw a considerable lustre on the scene which lies beyond the grave.

The saved after death are placed on thrones of glory. In my

father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my father honour. To him that overcometh, will I grant to sit with me on thy throne, even as I also overcame, and am set down with my Father in his throne. John xix. 2; 12, 26. Rev. iii. 21.

The saved after death are filled with all possible joy. Thou wilt show me the path of life, in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness. Psa. xiv. 11; xvii. 15.

The saved after death are introduced to a glorious company. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight;) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. We are come to the heavenly Jerusalem, to an innumerable company of angels, to the general assembly, and to God the Judge of all, and the spirits of just men made perfect, and to Jesus the Mediator of the new Covenant. 2 Cor. v. 6, 7, 8. Heb. xii. 22, 23, 24,

The saved after death have a great increase of knowledge. For we know but in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spoke as a child I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly, but then face to face: now I know in part, but then shall I know even as also I am known. 1 Cor. xiii. 9, 10, 11, 12.

Thus then, we have seen, how unspeakably blessed the saved are, immediately upon their separation from their bodies. Who would not wish to secure their lot hereafter? But there is a *meetness* for it which is necessary; and such, and only such as, by the gracious operations of the Holy Spirit, are *made meet* for this blessedness shall possess it.

IV.—ON THE BLESSEDNESS OF THE SAVED IN THE RESURRECTION.

The saved that have much blessedness in this life, in death and in a separate state, shall also have more in the resurrection; and this will appear in the following particulars:—

In the resurrection they shall have glorious bodies. So is the resurrection from the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body: it is raised a spiritual body. This corruptible must put on incorruption, and this mortal must put on immortality; so when this corruptible shall put on incorruption, and this mortal shall put on immortality, then shall be brought to pass the saying that is written, "death is swallowed up in victory." The righteous shall shine forth as the sun in the kingdom of their Father. Christ shall change our vile body, that it may be like unto his glorious body, according to the working whereby he is able to subdue all things to himself. As we have borne the image of the earthly, we shall also bear the image of the heavenly. 1 Cor. xv. 42, 43, 44, 53, 54. Matt. xiii. 43. Phil. iii. 21. 1 Cor. xv. 49.

In the resurrection, they shall enter upon a most happy and eternal life, in respect of the body as well as of the soul. And many of them that sleep in the dust of the earth shall awake, some to everlasting life. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Thou shalt be recompensed at the resurrection of the just. The hour is coming in which all that are in the graves shall hear his voice, and shall come forth, they that have done good to the resurrection of life. Others were tortured not accepting deliverance, that they might obtain a better resurrection. Dan. xii. 2, 3. Luke xiv. 14. John v. 28, 29. Heb. xi. 35.

In the resurrection they shall be completely manifested to be the sons of God. We ourselves who have the first fruits of

the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body. They who shall be thought worthy to obtain that world, are the children of God, being the children of the resurrection. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. Rom. viii. 23. Luke xx. 35, 36. Rom. viii. 19.

What support and comfort may be derived from reflecting on the death of those who have fallen asleep in Jesus! "But I would not have you ignorant brethren, concerning them which are asleep, that ye sorrow not as others which have no hope. For, if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thes. iv. 13, 14. O happy condition! "Blessed are they that have part in the first resurrection, for on such the second death shall have no power, but they shall be Priests of God and of Christ, and shall reign with him." Rev. xx. 6.

V.—ON THE BLESSEDNESS OF THE SAVED IN THE DAY OF JUDGMENT.

By the last judgment, there shall be an accession of blessedness to the saved. Let us then examine the sacred records for our instruction, and we shall find that the following will form the principal ingredients in that blessedness.

They shall be safe in all dangers and judgments. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light; the stars shall fall from heaven, and the powers of heaven shall be shaken. And then shall appear the sign of the son of man in heaven; and then shall all the kindreds of the earth mourn, and they shall see the son of man come in the clouds of heaven with power and great glory. Mens' hearts shall fail them for fear, and for looking after those things which shall come on the world. And when these things begin to come to pass

then look up and lift up your heads, for your redemption draweth nigh. Looking for and hasting unto the coming of the day of God, by which the heavens being set on fire shall be dissolved, and the elements shall melt with heat. But we look for new heavens and a new earth according to his promise wherein dwelleth all righteousness. Matt. xxiv. 29, 30. Luke xxi. 26, 28. 2 Pet. iii. 12.

They shall have Christ to appear to them in a form pre-eminently pleasing. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : and though, after my skin, worms destroy this body, yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another. He shall come to be gloried in his saints and to be admired in all them that believe. Christ was offered to bear the sins of many ; and unto them that look for him, shall he appear a second time, without sin unto salvation. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Job xix. 25—27. 2 Thess. i. 10. Heb. ix. 28. Tit. ii. 13.

They shall be placed, because of their peculiar relation to him, as his subjects or members, in distinguished honour. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air ; and so shall we ever be with the Lord. When Christ who is our life shall appear, then ye also appear with him in glory. Matt. xxv. 33, 34. 1 Thess. iv. 17. Col. iii. 4.

They shall be openly acquitted from all false aspersions which have been cast upon them. Who shall lay any thing to the charge of God's Elect ? It is God that justifieth, who is he that condemneth ? It is Christ that died. Therefore judge nothing before the time ; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart ; and then shall every man have praise of God. Your brethren that hated you, that cast you out for my name's sake, said, let the Lord be glorifi-

ed; but he shall appear to your joy, and they shall be ashamed. Rom. viii. 33, 34. 1 Cor. iv. 5. Isa. lxvi, 5.

They shall have a full and perfect enjoyment of God. Behold the tabernacle of God is with men, and he will dwell with them. And they shall see his face and his name shall be in their foreheads. For now we see through a glass darkly, but then face to face, We shall see him as he is. Rev. xxi. 3. xxii. 4. 1 Cor. xiii. 12. 1 John iii. 2.

They shall have unspeakable dignity. Do you not know that the saints shall judge the world? They shall sit with Christ on his throne, even as he is set down with the Father on his throne. They shall take the kingdom and possess it for ever, even for ever and ever. 1 Cor. vi. 2. Rev. iii. 21. Dan. vii. 18.

Such will be the blessedness of the saved in the day of judgment, according to the description given in the divine oracles: and this representation only must make on our minds an impression most favourable to the Christian system.

VI.—ON THE BLESSEDNESS OF THE SAVED IN RESPECT OF HEAVEN AFTER THE DAY OF JUDGMENT.

This remains yet to be stated, that we may complete the view which the scriptures have taken of the delightful state of the saved. The blessedness of the saved in heaven, will consist in the unalterable and high felicity in which they shall be fixed.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out. Lay up for yourselves treasures in heaven; where neither moth nor rust doth corrupt and where thieves do not break through and steal. The righteous shall go into life eternal. The end everlasting life. The gift of God is eternal life through Jesus Christ our Lord They do it to obtain a corruptible crown: but we an incorruptible. That they may obtain the salvation which is in

Christ Jesus, with eternal glory. Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. The things which are not seen are eternal. We have a building of God; an house not made with hands eternal in the heavens. Ye took joyfully the spoiling of your goods; knowing in yourselves, that ye have in heaven a better and more enduring substance. When the chief Shepherd shall appear, ye shall receive a crown of glory which fadeth not away. Rev. iii. 12. Matt, vi. 10; xxv. 46. Rom. vi. 22, 23. 1 Cor. ix. 25. 2 Cor. iv. 17, 18. 2 Cor. v. 1. Heb. x. 34, 35. 1 Pet. v. 4.

To this purpose, and so exalted and striking, is the account which the inspired volume gives of the blessedness of the saved, after the day of judgment, in heaven. We are constrained to acknowledge, that the subject is most interesting, and that it should be constantly surveyed and contemplated in this view.

SCRIPTURE DUTIES.

I.—DUTIES OF MAN TO GOD.

SECTION I.—FEAR OF GOD.

To fear God is to have such correct apprehensions of his Majesty, holiness, power, and goodness, as in all our actions to walk circumspectly before him, not daring to do any thing by which he may be offended. This duty the Scriptures clearly teach.

Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. The Lord reigneth, let the people tremble; he sitteth between the cherubims, let the earth be moved. Shall not his excellency make you afraid, and his dread fall upon you? Fear ye not me saith the Lord, will ye not tremble at my presence? A son honoureth his Father, and a Servant his Master; if then I be a Father, where is mine honour, and if I be a Master, where is my fear? saith the Lord of hosts. Say unto God, how terrible art thou in thy works. Thou, even thou art to be feared; and who may stand in thy sight when once thou art angry? While I suffer thy terrors, I am distracted: at thy wrath the earth shall tremble, and the nations shall not be able to abide thy indignation. And unto man he said, Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding. Stand in awe and sin not. A wise man fear-

eth and departeth from evil; but a fool rageth and is confident. What man is he who feareth the Lord? him he shall teach in the way which he shall choose: his soul shall dwell at ease, his seed shall inherit the earth. The secret of the Lord is with them that fear him, and he will shew them his covenant. O fear the Lord ye his saints; for there is no want to them that fear him. He will fulfil the desire of them that fear him; he also will hear the cry, and will save them. In the fear of the Lord is strong confidence; and his children shall have a place of refuge. The fear of the Lord is a fountain of life, to depart from the snares of death. The mercy of the Lord is from everlasting to everlasting, upon them that fear him, and his righteousness unto their children's children. Psa. xxxiii. 8; xcix. 1. Job. xiii. 11. Jer. v. 22. Mal. i. 6. Psa. lxvi. 3; lxxvi. 7. lxxxviii. 15. Job. xxviii. 28. Psa. iv. 4. Pro. xiv. 16. Psa. xxv. 12, 13, 14; xxxiv. 9; cxlv. 19. Pro. xiv. 26, 27. Psa. ciii. 17.

Some have no fear in them, either of God or man: they regard not God, and show an utter disregard to all men. Others do fear their fellow creatures, and are alarmed when any displeasure appears; but are destitute of the fear of God. True religion, however, is that inwrought habit of holy awe, without which it is absurd to expect a holy practice. Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. 2 Cor. vii. 1

II.—LOVE TO GOD.

It is certainly the duty of all men to love God—and if we search the scriptures they will tell us so; and that in the strongest terms. They will also inform us on what the love of God is founded, and what are its evidences.

The duty of loving God is strongly enforced in the follow-

ing passages. Take good heed to yourselves that ye love the Lord your God. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment. O love the Lord ye his saints, for the Lord preserveth the faithful. The Lord direct your hearts into the love of God. Josh. xxiii. 11. Matt. xxii. 37, 38. Psa. xxxi. 23. 2 Thes. iii. 5.

Love to God is founded on his love to men. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. I love the Lord because he hath heard my voice and my supplications. Because he hath inclined his ear unto me; therefore will I call upon him as long as I live. Return unto thy rest O my soul; for the Lord hath dealt bountifully with thee. I will love thee O Lord my strength: the Lord is my rock and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. 1 John iv. 9, 10. 1 John iii. 1. Psa. cxvi. 1, 2, 7; xviii. 1, 2.

The fruits of love to God are various, such as these,—

Frequent thoughts of him. I remember thee upon my bed, and meditate on thee in the night watches. How great is his goodness, and how great is his beauty! My meditation of him shall be sweet. How precious are thy thoughts unto me, O God! how great is the sum of them! Psa. lxiii. 6. Zech ix. 17. Psa. civ. 34; cxxxix. 17.

Earnest desires after him. O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. Whom have I in heaven but thee? and there is none upon earth, that I desire beside thee. My flesh and my heart faileth, but God is the strength of my heart and my portion for ever. Psa. lxiii. 1, 2; lxxiii. 25, 26.

Glorying of him and rejoicing in him. My soul shall make her boast in the Lord, the humble shall hear thereof and be glad. Oh, magnify the Lord with me, and let us exalt his name together. The Lord liveth and blessed be my rock, and let the God of my salvation be exalted. The Lord is the portion of mine inheritance, and of my cup; thou maintainest my lot: the lines are fallen unto me in pleasant places; yea, I have a goodly heritage. Psa. xxxiv. 2, 3: xviii. 46; xvi. 5, 6.

Nothing is more easy than for a man to say, "I love God;" and yet, perhaps, few things are more common than for a profession of this being a duty, to be mistaken for the proper discharge of it. But it ought to be remembered that mere pretensions are of no avail in the sight of God; the heart must move towards him.

III.—HONOURING GOD.

Honour as due to God, may signify that inward affection which arises from the views we have of his excellency and majesty. It should show itself by the following external signs.

1.—*By a holy and reverend use of his name.* That thou mayest fear this glorious and fearful name, the Lord thy God. Holy and reverend is his name. Sanctify the Lord of hosts himself, and let him be your fear, and your dread. Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Deut. xxviii. 58. Psa. cxi. 9. Isa. viii. 13. Lev. xxiv. 15, 16. Exo. xx. 7.

2.—*By serious worship.* All nations whom thou hast made, shall come and worship before thee O Lord, and shall glorify thy name. Give unto the Lord the glory due unto his name; worship him in the beauty of holiness. O come, let us worship and bow down: let us kneel before the Lord our maker. Thou shalt worship no other God: for the Lord is a jealous God. I will worship toward his holy temple. After the way they call heresy, so worship I the God of my Fathers. We are the circumcision who worship God in the spirit. God is a spirit, and they who worship him, must worship him in spirit and in truth. Give glory unto God, and worship him, who made heaven and earth, and the sea, and the fountains of waters. And the four and twenty elders fell down before him who sat on the throne, and worshipped him who liveth. Psa. lxxxvi. 9; xcvi. 8, 9; xcv. 6. Exo. xxxiv. 15. Deut. vi. 15. Psa. cxxxviii. 2. Acts xxiv. 14. Phil. iii. 3. John iv. 24. Rev. xiv. 7; iv. 9.

3.—*By a regular course of obedience.* You shall observe to do therefore, as the Lord your God hath commanded you; you shall not turn aside to the right hand, or to the left. You shall walk in all the ways which the Lord your God hath commanded you. Behold, to obey is better than sacrifice; to hearken than the fat of rams. Thou hast commanded us to keep thy precepts diligently. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. Herein is my Father glorified, that ye bear much fruit. Deut. v. 32, 33. 1 Sam. xv. 22. Psa. cxix. 4. 1 Cor. vii. 19. John xv. 8.

There is such a thing as being honoured by God. And who would not desire this? But how is the privilege to be expected and secured? Thus saith the Lord himself, "Them that honour me I will honour." 1 Sam. ii. 30.

IV.—TRUST IN GOD.

Man is an indigent creature, and subject to numerous dangers and difficulties. In such cases, not property, nor wisdom, nor might, nor man should be trusted in, but God himself.

There is no security in confiding in property. The rich man's wealth is his strong city, and as an high wall in his own conceit: he maketh gold his hope; he saith to the fine gold, thou art my confidence. But he that trusteth in his riches shall fall; for riches profit not in the day of wrath. They trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him. Trust not in oppression, nor become vain in robbery; if riches increase set not your heart upon them. Prov. xviii. 11. Job xxxi. 24. Prov. xi. 28, 4. Psa. xlix. 6, 7. Psa. lxii 10.

Wisdom also is defective at last. Lean not unto thine own understanding. He that trusteth in his own heart is a fool. Woe to them who take counsel, but not of me, who walk to go down to Egypt and have not asked at my mouth. Thou hast trusted in thy wickedness: Thou hast said, none seeth me. Thy wisdom and thy knowledge hath perverted thee; evil shall come upon thee; thou shalt not know from whence it riseth—stand now with thy enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee; Behold they shall be as stubble, the fire shall burn them. Prov. iii. 5; xxviii. 26. Isa. xxx. 1, 2; xlvii. 10, 11, 12, 13, 14.

It is not safe to trust in might. A mighty man is not delivered by much strength, an horse is a vain thing for safety; neither shall he deliver by his great strength. Ashur shall not save us, we will not ride upon horses, neither will we say any more to the work of our hands, ye are our God. I will not trust in my bow, neither shall my sword save me. Psa. xxiii. 16, 17. Hos. xiv. 3. Psa. xliv. 6.

Great is the folly and danger of trusting in man. Surely men of low degree are vanity, men of high degree a lie: to be laid in the balance, they are altogether lighter than vanity. Put not your trust in princes, nor in the sons of men, in whom is no help. His breath goeth forth, he turneth to his earth; in that very day his thoughts perish. Cease ye

from man whose breath is in his nostrils; for wherein is he to be accounted of? Cursed is the man who trusteth in man, and maketh flesh his arm; and whose heart departeth from the living God. For he shall be like the heath in the desert, and shall not see when good cometh. Psa. lxii. 9; cxlvi. 3, 4; cxviii 8, 9. Isa. ii. 22. Jer. xvii 5, 6.

God alone is the proper object of our confidence. I will lift up mine eyes unto the hills whence cometh my help; my help cometh from the Lord who made heaven and earth. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory. Be strong and of a good courage, fear not, neither be afraid of them: for the Lord thy God he it is that doth go with thee: he will not fail thee, nor forsake thee. The eternal God is thy refuge, and underneath are the everlasting arms. They that trust in the Lord shall be as mount Zion, which cannot be moved, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever. The Lord redeemeth the soul of his servants, and none of them that trust in him shall be desolate. The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long; and he shall dwell between his shoulders. I will say of the Lord, he is my refuge, and my fortress; my God; in him I will trust. Surely, he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon day. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore. Psa. cxvi. i. 2; lxiv. 10. Deut. xxxi. 6; xxxiii. 27. Psa. cxxv. 1, 2; xxxiv. 22. Deut. xxxiii 12. Psa xci. 2—7; cxxi. 8.

The homage, therefore, which we should pay to the infinitely wise and gracious God is, a firm and an habitual trust in him. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no

light? let him trust in the name of the Lord, and stay upon his God. Trust in the Lord with all thine heart; trust in him at all times. Isa. l. 10. Pro. iii. 5. Psa. lxii. 8.

To trust in God is the privilege as well as the duty of all saints. And as it is infinite condescension in God to allow them to do so, surely thankfulness should be expressed by every possible means. Let them therefore say as Hezekiah did, "The living, the living, he shall praise thee, O Lord, as I do this day." Isa. xxxviii. 19.

V.—HOPE IN GOD.

Hope in God is that grace, whereby we confidently expect the good things promised by him; and, at the same time patiently wait until they are bestowed upon us, not being totally discouraged by the longest delay. A duty this, which, though nearly allied to the foregoing, may yet be considered as deserving a distinct consideration.

The Scriptures abound with exhortations to hope in God. Let us who are of the day be sober, putting on for an helmet the hope of salvation. Rest in the Lord, and wait patiently for him. And we desire that every one of you shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises. Behold the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient and establish your hearts, for the coming of the Lord draweth nigh. 1 Thes. v. 8. Psa. xxxvii. 7. Heb. vi. 11, 12. James v. 7.

The Scriptures abound with examples of the exercise of hope. My soul wait thou only upon God for my expectation is from him. The Lord is my portion, saith my soul, therefore will I hope in him. He is my strong habitation, whereunto I may continually resort. And David was greatly distressed; for the people spake of stoning him; but he encouraged himself in the Lord his God. I would seek unto God, and unto God would I commit my cause. Why art thou cast down, O my

soul? Why art thou disquieted in me? Hope thou in God; for I shall yet praise him for the help of his countenance. The Lord is merciful and gracious; he will not always chide; neither will he keep his anger for ever. And I will wait upon the Lord, who hideth his face from the house of Jacob, and I will look for him. When my soul fainted within me, then I remembered the Lord. Psa. lxii. 5. Lam. iii. 24. Psa. lxxi. 3. 1 Sam. xxx. 6. Job. v. 8. Psa. xlii. 5; ciii. 8, 9. Isa. viii. 17. Jonah ii. 7.

The Scriptures abound with expressions of the blessedness of hoping in God. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God; which executeth judgment for the oppressed, which giveth food to the hungry. It is good that a man should hope and quietly wait for the salvation of God. We are saved by hope; which hope we have as an anchor of the soul, both sure and stedfast, entering into that within the vail. The Lord taketh pleasure in them that hope in his mercy. He that hath this hope in him, purifieth himself, even as God is pure. Psa. cxlvi. 5, C. Lam. iii. 26. Rom. viii. 24. Heb. vi. 19. Psa. cxlvii. 11. 1 John iii. 3.

Who then does not see the necessity of hoping in God; and having hope in him, who would not wish to feel the delightful influence of this grace to the end? 1 Pet. i. 13.

VI.—SUBMISSION TO GOD.

Submission to God, is the submission of our wills to the will of God. This duty is enforced by many arguments and illustrations, both in the Old and New Testament.

Submission is a duty enforced upon us in the Old Testament. Shall we receive good at the hand of the Lord, and shall we not receive evil? He is wise in heart, and mighty in strength; who hath hardened himself against him and prospered? Wherefore doth a living man complain, a man for the punishment of his sins? Should it be according to thy mind?

He will recompence it whether thou refuse, or whether thou choose. My son despise not thou the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth, even as a father the son in whom he delighteth. The Lord killeth and maketh alive; he bringeth down to the grave and bringeth up. The Lord maketh poor, and maketh rich; he bringeth low and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill. If thou faint in the day of adversity thy strength is small. Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more. The Lord humbleth thee and proveth thee, to know what is in thine heart; whether thou love the Lord thy God with all thy heart, and with all thy soul, and whether thou wilt keep his commandments, or no. When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness; and in their afflictions they will seek him early. Woe unto him that striveth with his maker. Let the potsherd strive with the potsherds of the earth: shall the clay say unto him that fashioned it, what makest thou? Job ii. 10; ix. 4. Lam. iii. 39. Job xxxiv. 34. Prov. iii. 11, 12. 1 Sam. ii. 6, 7, 8. Prov. xxiv. 10. Job xxxiv. 31. Deut. viii. 2; xiii 3. Isa. xxvi. 9. Hos v. 15. Isa. xlv. 9.

In the following passages we have submission as recommended in the New Testament. Let not your heart be troubled, neither let it be afraid. Submit yourselves unto God. If ye endure chastening God dealeth with you as with sons. We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits? For they chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. The Lord knoweth how to deliver the godly out of temptations. Blessed be God even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also

aboundeth by Christ. And I reckon that the sufferings of this present life are not worthy to be compared with the glory which shall be revealed in us. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice inasmuch, as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a gazing stock both by reproaches and afflictions; and partly whilst ye became companions of them that were so used. For ye had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves, that ye have in heaven a better and enduring substance. Yet a little while, and he that shall come will come, and will not tarry. For this cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. John xiv. 27. Jam. iv. 7. Heb. xii. 7, 9, 10, 11. 2 Pet. ii. 9. 2 Cor. i. 3—5. 1 Pet. xii. 13. Heb. x. 32, 33, 34, 37. 2 Cor. iv. 16—18.

Some under affliction overlook these considerations. But if they would think on their importance and give them due attention, surely it would have the happiest effect on them. Instead of giving way to a complaining spirit, a full conviction of its unreasonableness would produce an entire submission to the Divine will, leading them to say, "It is the Lord; let him do what seemeth him good." This is what the following lines beautifully express:—

"Peace my complaining doubting heart!
Ye busy cares be still!
Adore the just, the Sovereign Lord,
Nor murmur at his will.

Unerring wisdom guides his hand,
Nor dares my guilty fear,
Amidst the sharpest pains I feel,
Pronounce his hand severe.

To soften every painful stroke,
Indulgent mercy bends;
And unrepining when I plead,
His gracious ear attends.

Let me reflect with humble awe,
Whene'er my heart complains;
Compared with what my sins deserve
How easy are my pains."

II.—DUTIES FROM MAN TO MAN.

SECTION I.—BENEVOLENCE.

That benevolence is a duty reason itself teaches; for without it the world would become "a seat of clashing violence and cruelty," which of course would be direct wickedness. But upon this great and interesting subject we have not reason only to guide us but also revelation, from which I shall select the following passages.

Thou shalt not hate thy brother in thine heart. Thou shalt not avenge, nor bear any grudge against the children of my people; but thou shalt love thy neighbour as thyself. The stranger that dwelleth with you shall be unto you as one born amongst you; and thou shalt love him as thyself. For God hath made of one blood all nations of men for to dwell on all the face of the earth; in him they live and move and have their being: yea, they are the offspring of God. Is he the God of the Jews only? is he not also of the Gentiles?

Yes of the Gentiles also? Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law. For this thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet. And if there be any other commandment, it is briefly comprehended in this saying; namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. The end of the commandment is charity; out of a pure heart and of a good conscience, and of a faith unfeigned. Though I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass or a tinkling symbal. And though I have the gift of prophecy, and understand all mysteries, and have all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. And now abideth faith, hope, charity, these three; but the greatest of these is charity. The Lord make you to increase and abound in love towards one another, and towards all men. Ye have heard that it hath been said of them of old time, Thou shalt love thy neighbour and hate thine enemy: but I say unto you, love your enemies. For if you love them which love you, what reward have you? what do ye more than others? Do not even the publicans the same? For sinners also love those that love them. Lev. xix. 17, 18, 34. Acts xvii. 26, 28, 29. Rom. iii. 29; xiii. 8, 9, 10. 1 Tim. i. 5. 1 Cor. xiii. 1, 2, 3, 8, 13. 1 Thes. iii. 12. Matt. v. 33, 43, 44, 46, 47. Luke vi. 32.

If in the Bible this disposition is thus spoken of, and thus recommended, how manifest is the excellence of such a book, and how worthy of regard!

II.—GOVERNMENT OF SPEECH.

How seldom, (sad is the consideration,) how very seldom is

this duty practised! It is however, frequently inculcated in the Scriptures, and therefore incumbent on man.

Man is forbid to lie or deceive. He that speaketh truth, sheweth forth righteousness, but a false witness deceit. Lying lips are an abomination to the Lord; but they that deal truly are his delight. A true witness delivereth souls; but a deceitful witness speaketh lies. Be not a witness against thy neighbour without cause, and deceive not with thy lips. Put away from thee a froward mouth and perverse lips put far from thee. A wicked doer giveth heed to false lips; and a liar giveth heed to a naughty tongue. A faithful witness will not lie; but a false witness will utter lies. He that hateth dissembleth with his lips, and layeth up deceit within him. As a madman who casteth firebrands, arrows, and death; so is the man that deceiveth his neighbour, and saith, Am I not in sport? Lie not one to another; seeing ye have put off the old man with his deeds. Speak the truth in love. Put away lying, and speak every man truth with his neighbour; for we are members one of another. All liars shall have their part in the lake which burneth with fire and brimstone. Pro. xii. 17, 22; xiv. 25: xxiv. 8; iv. 24; xvii. 4; xiv. 5; xxvi. 18, 19, 24. Col. iii. 9. Eph. iv. 15, 25. Rev. xxi. 8.

Man is forbid to flatter. A man that flattereth his neighbour spreadeth a net for his feet. A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin. He that saith unto the wicked, Thou art righteous, him shall the people curse; nations shall abhor him. The Lord shall destroy them which speak peace to their neighbours, but mischief is in their hearts. He that praiseth his friend with a loud voice, rising early in the morning, it shall be counted to him as a curse. How long will ye imagine mischief against a man? They only consult to cast him from his excellency: they delight in lies; they bless with their mouths, but they curse inwardly. Let me not I pray you, accept any man's person; neither let me give flattering titles to man; in so doing my maker would soon take me away. Pro. xxix. 5; xxvi. 28. xxiv. 24. Psa. xxi. 5, 3. Pro. xxvii. 14. Psa. lxii. 3, 4. Job. xxxii. 21, 22.

Man is forbid to be rash with his mouth. I said, I will take

heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle while the wicked is before me. Be slow to speak. The heart of the righteous studieth to answer, but the mouth of the wicked poureth out evil things. He that keepeth his mouth, keepeth his life; but he that openeth wide his lips shall have destruction. A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it! Psa. xxxix. 1. Jas. i. 19; Pro. xv. 28; xiii. 3; xv. 23.

Man is forbid to be loquacious. In the multitude of words there wanteth not sin; but he that refraineth his lips is wise. He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit. Even a fool when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding. Surely the serpent will bite without enchantment: and a babler is no better. Pro. x. 19, 17, 27, 28; xiii. 3. Eccles. x. 11.

Man is forbid to spread abroad flying tales. Thou shalt not go up and down as a tale bearer among thy people; I am the Lord. And likewise also being idle, they learn to go about from house to house; yea, they are not only idle, but also pratlers, and busy-bodies, speaking things which they ought not. Where no wood is, there the fire goeth out; so where there is no tale-bearer, the strife ceaseth. The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly. Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that backbiteth not with his tongue, nor taketh up a reproach against his neigbour. Lev. xix. 16. 1 Tim. v. 13. Pro. xxvi. 20, 21, 22. Psa. xv. 3.

Man is forbid to be quarrelsome. An angry man stirreth up strife, and a furious man aboundeth in transgression. Hatred stirreth up strifes; but love covereth all sins. Only by pride cometh contention; but with the well-advised is wisdom. And there was a strife between the herdmen of Abraham's cattle and the herdmen of Lot's cattle. And Abraham said unto Lot, let there be no strife I pray thee between me and thee, and between my herdmen and thy herdmen: for we be brethren. The beginning of strife is as when one letteth out water: therefore leave off contention before it be meddled with. It is an honour for a man to cease from strife; but

every fool will be meddling. He that passeth by, and meddleth with strife belonging not to him is like one that taketh a dog by the ears. But if any man seem to be contentious; we have no such custom, neither the churches of God. Pro. xxix. 22; x. 12; xiii. 10. Gen. xiii. 7. Pro. xvii. 14; xxvi. 17. 1 Cor. xi. 16.

Man is forbid to reproach or rail at others. And as the ark of the Lord came into the city of David, Michael, Saul's daughter, looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart. And she came out to meet David, and said, how glorious was the king of Israel to day, who uncovereth himself in the eyes of the handmaids of his servants as one of the vain fellows shamelessly uncovereth himself? Whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 2 Sam. vi. 16. Matt. v. 22.

Man is forbid to condemn others precipitately. And they said, no doubt this man is a murderer, whom though he hath escaped the sea, yet vengeance suffereth not to live. Judge not that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. Acts xxviii. 4. Matt. vii. 1, 2.

Man is forbid needlessly to divulge the faults of others. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. A tale bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. Charity shall cover the multitude of sins. Matt xviii. 15; i. 19. Pro. xi. 13. 1 Pet. iv. 8. 1 Cor. xiii. 6.

Man is forbid to return snappish or crooked answers. Nabal is his name and folly is with him. And the princes of the children of Ammon said unto Hanum their lord, Thinkest thou that David doth honour thy father that he hath sent comforters unto thee? hath not David rather sent his servants unto thee to search the city, and spy it out, and to overthrow it? Wherefore Hanum took David's servants, and shaved

off the one half of their beards, and cut off their garments in the middle, and sent them away. 1 Sam. xxv. 25. 2 Sam. x. 3.

Man is forbid to utter sinful imprecations. There is a generation that curseth their Father and doth not bless their mother. But thus saith the Lord, every one that curseth his father or his mother shall surely be put to death. His blood shall be upon him. His lamp shall be put out in obscure darkness. Thou shalt not curse the deaf, nor put a stumbling block before the blind. Thou shalt not revile the gods, nor curse the ruler of thy people. Lev. xx. 9. Pro. xx. 20. Lev. xix. 14. Exo. xxii. 28.

The government of speech argues a man to be not only a christian, but one that is eminent in his profession. If any man offend not in word, the same is a perfect man. Jam. iii. 2. And is not this what all believers would be? Let them then take up the Psalmist's resolution and say, "I will take heed to my ways;" and that they may succeed as he did, let them, while thus resolving, prostrate themselves before the throne, and with him also pray earnestly to the Lord that he would please to "set a watch before their mouths, and to keep the door of their lips." Psa. lv. 17; cxli. 3.

III.—PEACEABLENESS IN SOCIETY.

This is a duty binding upon all, especially professors of religion, on whom the eyes of the world will be constantly fixed, and whose influence in their respective spheres, be it good or bad, is most likely to be considerable.

Such are required,—

1. *To take prudent precautions against the breach of peace.* Let thy feet be seldom in thy neighbour's house, lest he be weary of thee and hate thee. Accuse not a servant to his master lest he curse thee, and thou be found guilty. That ye study to be quiet, and to do your own business, and to work with your own hands as we commanded you. We hear that

there are some among you who walk disorderly, working not at all, but are busy-bodies: now them who are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. They which have believed in God, should be careful to maintain good works: these things are good and profitable unto men. Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters. Devise not evil against thy neighbour seeing he dwelleth secretly with thee. Strive not with a man without cause if he have done thee no harm. Pro. xxv. 17; xxx. 10. 1 Thess. iv. 11. 2 Thess. iii 11, 12. Tit. iii. 8. 1 Pet. iv. 15. Pro. iii. 29, 30; x. 12.

2. *To crucify the passions that hinder peace.* Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity; for they shall soon be cut down. Let not thine heart envy sinners, but be thou in the fear of the Lord all the day long. Whosoever is angry with his brother without cause, is in danger of the judgment. If ye forgive men their trespassess, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. In malice be ye children, but in understanding be ye men. Let all bitterness and wrath, and anger, be put away from you. Let every man be slow to wrath, for the wrath of man worketh not the righteousness of God. Dearly beloved avenge not yourselves, but rather give place unto wrath. For it is written, vengeance is mine, I will repay saith the Lord. Charity is not easily provoked; charity suffereth long and is kind; charity beareth all things, endureth all things. The discretion of a man defereth his anger; and it is his glory to pass over a transgression. Psa. xxxvii. 1, 2. Pro. xxiv. 1, 19; xxiii. 17. Matt. v. 22.; vi. 14, 15. 1 Cor. xiv. 20. Eph. iv. 31. Jam. i. 19. 20. Rom. xii. 19. 1 Cor. xiii. 4, 5, 7. Pas. xxix. 11.

3. *To make proper concessions for peace.* Confess your faults one to another; and pray one for another, that ye may be healed. If a man see his brother sin a sin not unto death; he shall ask and he shall give him life for them who sinneth not unto death. And many who believed, came and confessed, and shewed their deeds. When a man or woman shall commit any sin that men commit, to do a trespass against the

Lord, then they shall confess their sin which they have done; and he shall recompence their trespass, and give it unto him, against whom he hath trespassed. If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. And Judah said, what shall we say unto my Lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants. And he said unto his mother, the eleven hundred shekles of silver, that were taken from thee, about which thou cursedst, and speakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, blessed be thou of the Lord my son. And Saul said unto David, thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day that thou hast dealt well with me; forasmuch as when the Lord had delivered me into thine hand thou killedst me not. Then said Saul, I have sinned; return my son David; for I will no more do thee any harm, because my soul was precious in thy eyes this day: behold I have played the fool and erred exceedingly. And Shimei said unto the king, let not my Lord impute iniquity unto me, neither do thou remember that which thy servant did perversely, the day that my Lord the King went out of Jerusalem, that the king should take it to his heart. Jam. v. 16. 1 John v. 16. Acts xix. 18, 19. Num. v. 6, 7. Matt. v. 24. Gen. xliv. 16. Judg. xvii. 2. 1 Sam. xxiv. 18. and xxvi. 21. 2 Sam. xix. 19.

4. *To be eager in the pursuit after peace.* Follow peace with all men. Seek peace and pursue it. If it be possible, as much as lieth in you, live peaceably with all men. The wisdom that is from above is peaceable, gentle, easy to be intreated. And the fruit of peace is sown in peace of them who make peace. He that will love life, let him seek peace and ensue it. Whosoever shall smite thee on the right cheek, turn to him the other also. Heb. xii. 14. Psa xxxiv. 14; cxx. 7. Jam. iii. 15, 17, 18. 1 Pet. iii. 11. Mat. v. 39, 40.

Let us remember that a peaceable disposition is honourable and ornamental to the renewed nature. In this we shall re-

semble the ever blessed God, who is frequently styled the God of peace. 1 Cor. xiv. 33. 2 Cor. xiii. 11. 1 Thess. v. 23. Heb. xiii. 20.

IV.—JUSTICE TO OUR NEIGHBOURS.

Justice is that which in itself is just, or agreeable to natural reason; which requires us to do to others, as we would that they should do to us.

It is just that we be respectful to superiors. Thou shalt rise up before the hoary head, and honour the face of the old man and fear thy God. And he lift up his eyes and looked, and lo, three men stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself to the ground. When Bathsheba came to speak to king Solomon, the king rose up to meet her, and bowed himself unto her. And when he was gone forth into the way, there came one running and kneeled to him. And he sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. And he set forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, when thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. And they sat before him, and the first born according to his birthright and the youngest according to his youth; and the men marvelled one at another. Lev. xix. 32. Gen. xviii. 2. 1 Kings ii. 19. Mark x. 17. Luke xiv. 7, 8, 9. Gen. xliii. 33.

It is just that we use weights nnd measures at all times statuteable and equal. Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small; but thou shalt have a perfect and just weight, a perfect and a just measure shalt thou have. For all that do unrighteously in such things are an abomination unto the Lord. Hear ye this, ye that say, When will the sabbath be gone, that we may sell corn, and

make the ephah small, and the shekel great, and falsify the balances by deceit. Deut. xxv. 13, 14, 15, 16. Amos. viii. 4, 5. Mic. vi. 11.

It is just that we return what we find to the true owner, if he is made known to us. Thou shalt not see thy brother's ox, or his sheep go astray and hide thyself from them : thou shalt in any case bring them again unto thy brother. And if thy brother be not nigh unto thee or if thou know him not, then thou shalt bring it to thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. So shalt thou do with all lost things. Deut. xxii. 1, 2, 3.

It is just that we interpret a doubtful evil to the better part. Love thinketh not evil. It believeth all things ; it hopeth all things. And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood. So they sent that party-coloured coat, and they brought it to their father, and said, This have we found : see now whether it be thy son's coat, or no. Then he knew it, and said, it is my son's coat, a wicked beast hath devoured him, Joseph is surely torn in pieces. 1 Cor. xiii. 5, 7. Gen. xxxvii. 31, 32, 33.

It is just that we receive and believe reports to our neighbours advantage. Then came he to Derbe and Lystra : and behold a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed : but his father was a Greek : which was well reported of by the brethren that were at Lystra and Iconium. Therefore Paul would that he should go forth with him. Acts xvi. 1, 2, 3.

It is just that we be true to the promises we make. Which sweareth to his hurt and changeth not. A man that boasteth and keepeth not promise, is like clouds and wind without rain. The spies saw a man come out of the city, and they said unto him, shew us, we pray thee, the way into the city, and we will shew thee mercy. And when he had showed them the way into the city, they smote the city with the edge of the sword, but they let the man and all his household depart. Psa. xv. 4. Prov. xxv. 14. Judges i. 24.

It is just that we allow others the liberty of judging for themselves, and of acting according to that judgment. Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things ; another who is

weak eateth herbs. Let not him that eateth, despise him that eateth not; and let not him who eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. Why then, dost thou judge thy brother? or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block, or an occasion to fall in his brothers way. Rom. xiv. 1—7, 10, 13.

It is just that we stand up for the defence of our neighbours, when we know them traduced, and especially when we see them in danger, either of losing their livelihood, or exposed to death. Defend the poor and fatherless; deliver the poor and needy, rid them out of the hand of the wicked. If thou forbear to deliver them that are drawn to death, and those that are ready to be slain: if thou sayest, Behold, we knew it not: doth not he that pondereth the heart consider it? And shall he not render to every man according to his works? Psa. lxxxii. 3, 4. Prov. xxiv. 11, 12.

It is just that we pay every one his due. Render therefore to all their dues, Tribute to whom Tribute is due, Custom to whom Custom; owe no man any thing, but to love one another. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not to thy neighbour, Go and come again, and to-morrow I will give, when thou hast it by thee. Rom. xiii. 7, 8. Prov. iii. 27, 28.

It is just that we make amends, either in kind or value, for any prejudices we may have done another. If a man shall cause a field or a vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own

field, and of the best of his own vineyard, shall he make restitution. He that killeth a beast shall make it good; beast for beast. If a fire break out, so that the corn be consumed therewith, he that kindled the fire, shall surely make restitution. If a man borrow ought of his neighbour, and it be hurt or die, the owner thereof being not with it, he shall surely make it good: but if the owner thereof be with it, he shall not make it good. If it be an hired thing, it came for its hire. Exo. xxii. 5. Lev. xxiv. 18. Exo. xxii. 6; xxii. 14, 15.

The preceding rules if observed as they ought to be, have an obvious tendency to promote the happiness of society. We may therefore learn from hence, how kind the ever-blessed God is in prescribing such rules to us, and how worthy he is to be praised for so doing.

V.—BENEFICENCE.

In a moral point of view, this is the most distinguishing feature of religion. It is intrinsically excellent, and therefore enjoined upon us and upon the whole rational world.

Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. The liberal deviseth liberal things; and by liberal things shall he stand. According to the kindness that I have done unto thee, thou shalt do unto me. As we have opportunity let us do good unto all men; especially unto them who are of the household of faith. To do good, and to communicate, forget not, for with such sacrifices God is well pleased. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Give and it shall be given unto you, good measure pressed down, shaken together, and running over. Now concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. Moreover brethren, we now inform you of the

grace of God bestowed on the churches of Macedonia; how that in great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power (I bear record,) yea, and beyond their power, they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministry to the saints. And this they did, not as we hoped, but first gave their ownselves to the Lord, and unto us by the will of God. Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. This I say, he who soweth sparingly shall reap also sparingly; and he who soweth bountifully, shall reap also bountifully. Eccles. ix. 1, 2. Isa. xxxii. 8. Gen. xxi. 23. Gal. vi. 10. Matt. v. 42. Luke vi. 38. 1 Cor. xvi. 1, 2. 2 Cor. viii. 1—5, 6, 7.

In order to render this important duty steady and regular, we should carefully study economy: much, this way, might undoubtedly be spared, both from imaginary wants and from superfluous expences.

VI.—BROTHERLY REPROOF.

When others do wrong, it is our duty to admonish them of it, that by a timely hint or two, they may be recovered to a right sense of things and their souls saved.

Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Debate thy cause with thy neighbour himself; and discover

not a secret to another, lest he that heareth it put thee to shame, and thy infamy turn not away, Warn them that are unruly, comfort the feeble minded, support the weak. Of some having compassion, making a difference; and others save with fear, pulling them out of the fire. Yet count him not as an enemy, but admonish him as a brother. And have no fellowship with the unfruitful works of darkness, but rather reprove them. Brethren, if any of you do err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins. Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent forgive him. But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin. The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise. Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful. He that rebuketh a man, afterwards shall find more favour than he that flattereth with his tongue. A reproof entereth more into a wise man than an hundred stripes into a fool. Lev. xix. 17. Pro. xxv. 9, 10. 1 Thes. v. 14. Jude xxii. 23. 2 Thes. iii. 15. Eph. v. 11. Jam. v. 19, 20. Luke xvii. 3. Heb. iii. 13. Pro. xii. 1. xxvii. 5, 6; xxviii. 23; xvii. 10.

Reproof should be given according to certain rules, among which are the following. First, We must not reprove rashly; we should be certain that the thing we admonish another of, is a fault, at the time of our doing it; for "he that answers a matter before he understands it, it is a folly and a shame to him." Secondly, As we are to know that any particular thing is a fault, so must we have, at least, good ground to believe that the person is guilty of it: it is an insult to be censured when we have done nothing wrong. Thirdly, We should always reprove with gentleness and love: if passion or peevishness characterize our reproofs, we shall be so offensive, that anger can be their only reward. Fourthly, we must be careful, that while we undertake to reprove others, our own characters are as unexceptionable as possible; otherwise the reply is ready and full, "Physician, heal thyself." See also Rom. ii. 21

VII.—COMPASSION TO THE DISTRESSED.

Trouble is the common lot of man. We are born to trouble as the sparks fly upward. It cannot but be acknowledged, indeed, that some travel in a pleasant path : but even the most highly favoured find inclement skies, and sometimes are exceeding sorrowful. Under such circumstances, compassion, comprending, mercy, condolence, and pity, is essentially requisite, and therefore enforced in the scriptures.

Thus speaketh the Lord of hosts, saying, show mercy and compassion every one to his brother. Be ye all of one mind, having compassion one of another ; love as brethren ; be pitiful ; be courteous. Be ye merciful as your Father also is merciful. Bear ye one another's burdens, and so fulfil the law of Christ. Comfort the feeble minded, support the weak, be patient towards all men, with long suffering, forbearing one another in love. We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Pure religion is this, to visit the fatherless and widows in their affliction. Remember them that are in bonds, as bound with them ; and them which suffer adversity, as being yourselves also in the body. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain ; if thou sayest, Behold, we knew it not ; doth not he that pondereth the heart consider it ? And shall he not render to every man according to his works ? Thou shalt not vex a stranger ; nor afflict any widow or fatherless child. He shall have judgment without mercy that hath shewed no mercy Woe unto them that are at ease in Zion, and are not grieved for the affliction of Joseph. He who is glad at calamities shall not go unpunished. The righteous is ever merciful ; and blessed are the merciful, for they shall obtain mercy. With the merciful thou wilt shew thyself merciful. The merciful man doth good unto his own soul. Zech. vii. 9. 1 Pet. iii. 8. Luke vi. 36. Gal. vi. 2. 1 Thes. v. 14. Eph. iv. 2. Rom. xv. 1. James i. 27. Heb. xiii. 23. Pro. xxiv. 11, 12. Exo. xxii. 21, 22. Psa. xxxvii. 25. Matt. v. 7. Psa. xviii. 25. Pro. xi. 7. James ii. 13. Amos. vi. 1, 6. Pro. xvii. 5.

As a concluding observation, belonging to the above duty, it may be remarked, that our compassion is not to be confined to any particular circle, but is to be of the most diffusive kind; extending to every place where the human countenance wears the aspect of distress. The great regulating principle of all social duties is, that we have all one Father, and that one God hath made us. Mal. ii. 10.

VIII.—HOSPITALITY.

Hospitality is kindness exercised in admitting strangers for a time to all the comforts and conveniences which our habitations will afford. This also is a duty, which will appear if we consider the examples and the exhortations written in the sacred page.

Examples of hospitality. Abraham. And he lift up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself to the ground, and said to one *who appeared the chief*, My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant, let a little water, I pray you be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, so do as thou hast said. And Abraham hastened into the tent unto Sarah and said, Make ready quickly, three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. *Lot.* And there came two Angels to Sodom at even, (perhaps those who had left Abraham;) and Lot sat in the gate of Sodom; and Lot seeing them, rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in I pray you, into

your servants house, and tarry all night, and wash your feet, and ye shall rise up early and go on your ways.—And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. *Laban.* And Laban ran out to the man, and said, Come in thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels. And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him; and there was set meat before him to eat. *The man in Gibeah.* And behold, there came an old man from his work, out of the field at even, and when he had lift his eyes, he saw a way-fairing man in the street of the city; and the old man said, whither goest thou? and whence comest thou? and he said unto him, we are passing from Bethlehem-judah, but I am now going to the house of the Lord: and there is no man that receiveth me to house. And the old man said, Peace be with thee, and let all thy wants lie upon me: only lodge not in the street. So he brought him into his house, and gave provender unto the asses; and they washed their feet and did eat and drink. *The Widow of Zarephath.* And Elijah went to Zarephath. And when he came to the gate of the city, behold the widow woman was there gathering of sticks; and he called to her and said, Fetch me I pray thee a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruise: and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die. And Elijah said unto her, Fear not, go and do as thou hast said; but make me therefore a little cake first, and bring it unto me, and after make for thee and thy son. And she went and did according to the saying of the prophet Elijah: and she and he and her house did eat. *The Shunamite.* And it fell on a day that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by,

he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive, that this an holy man of God, which passeth by us continually, Let us make a little chamber I pray thee on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he will turn in thither. And it fell on a day, that he came thither, and he turned into the chamber and lay there. Gen. xviii. 2—8; xix. 2, 3, 24, 29—31. Judges xix. 20, 21. 1 Kings xvii. 10—15. 2 Kings iv. 8, 10.

Exhortations to Hospitality. And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him, yea, though he is a stranger, or sojourner; that he may live with thee. Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee. When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed: for they cannot recompence thee; for thou shalt be recompenced at the Resurrection of the Just. Thine own friend and thy father's friend forsake not. The stranger that dwelleth with you, shall be unto you as one born amongst you, and thou shalt love him as thyself. Be not forgetful to entertain strangers: for thereby some have entertained Angels unawares. Use hospitality one to another, without grudging. Lev. xxv. 35, 36. Luke xiv. 13, 14. Pro. xxvii. 10. Lev. xix. 34. Heb. xiii. 2. 1 Pet. iv. 9.

Let us see to it, that these exhortations and examples are not written in vain! There are too many like those inhospitable characters described in the following passages. Judges viii. 4—9. 1 Sam. xxv. 4—11.

IX.—EDIFICATION.

The advancing of our neighbour's welfare is what is meant by this expression; and amongst the means of doing this, such as the following may be included.

1. *Spiritual conversation.* The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. Then

they that feared they Lord spake often one to another, and the Lord hearkened and heard it, and there was a book of remembrance written before him for them that feared the Lord, and that thought upon his name. Oh Lord, thy saints shall bless thee ! They shall speak of the glory of thy kingdom, and talk of thy power, to make known to the sons of men his mighty acts, and the glorious Majesty of his kingdom. Let no corrupt communication proceed from your mouths but that which is good to the use of edifying, that it may minister grace unto the hearers. As he which hath called you is holy, so be ye holy in all manner of conversation. Evil communications corrupt good manners. But fornication &c. let it not be once named amongst you, as becometh saints ; neither filthy nor foolish talking, nor jesting, which are not convenient. Let your speech be always, with grace, seasoned with salt, that ye may know how ye ought to answer every man. Psa. xxxvii. 30. Mal. iii. 16. Psa. cxlv. 10—12. Eph. iv. 29. 1 Peter i. 15. 1 Cor. xv. 33. Eph v. 3, 4. Col. iv. 6.

2. *Giving no offence.* Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God : Let no man put a stumbling block, or an occasion to fall in his brother's way. Take heed, lest by any means your liberty become a stumbling block to them that are weak. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit. Whosoever shall offend one of these little ones who believe in me, it were better that a millstone were hanged about his neck, and that he were drowned in the midst of the sea. Woe unto the world because of offences : for it must needs be that offences come, but woe to that man by whom the offence cometh. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying, which is in faith.

His disciples say unto him, if the case of the man be so with his wife it is not good to marry ; but he said unto them, all men cannot receive this saying, save they to whom it is given : for there are some Eunuchs which were so born, and there are some Eunuchs who have made themselves Eunuchs

for the kingdom of heaven's sake. He that is able to receive it let him receive it. Jesus said, I have many things to say unto you, but ye cannot bear them now : howbeit, when he the spirit of truth is come, he will guide you into all truth. I have fed you with milk, and not with meat : for hitherto ye were not able to bear it. I will put upon you no other burden; but that which ye have already, hold fast till I come. 1 Cor. x. 32. Rom. xiv. 13. 1 Cor. viii. 9. Pro. xxviii. 10. Matt. xviii. 6, 7. Luke xvii. 1, 2. 1 Tim. i. 4. Matt. xix. 10, 11, 12. John xvi. 12, 13. 1 Cor. iii. 1, 2. Rom. ii. 24, 25.

3. *Setting a good example.* Be thou an example of the believers in charity, in faith, in purity. See that ye walk circumspectly, not as fools but as wise, redeeming the time. We exhort you bretheren, be patient towards all men. See that none render evil for evil unto any man : but ever follow that which is good, both among yourselves and to all men. Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good Report; and if there be any virtue, and if there be any Praise, think on these things. 1 Tim. iv. v. 16. 1 Thess. v. 14,12. Eph. 15. Phil. iv. 8.

If we dwell aright on this subject, we shall consider whether we are indeed edifying others ; whether we are as " a dew from the Lord," so that the world is the better for our abode in it.

III.—RELATIVE DUTIES.

SECTION I.—DUTIES OF HUSBANDS AND WIVES.

The first relation that ever subsisted between human beings is that of marriage. It was ordained by providence, on purpose

that a mutual regard to the duties which it requires might open sources of greater comfort than could otherwise be enjoyed.

The duties belonging to husbands are,

1. *Love.* Husbands love your wives even as Christ loved the church, and gave himself for it. Men ought to love their wives as their own bodies. He that loveth his wife loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church. Ephes. v. 25, 33, 28, 29.

2. *Unity.* For this cause shall a man leave his Father and Mother and be joined to his wife. Husbands dwell with them according to knowledge, giving honour unto the wife as the weaker vessel. Let not the husband put away his Wife. If any brother hath a Wife that believeth not, let him not put her away. What God hath joined together let no man put asunder. Ephe. v. 31. 1 Pet. iii. 7. 1 Cor. vii. 11, 12, 13. Matt. xix. 6.

3. *Faithfulness.* Drink waters out of thine own cistern; let thy fountain be blessed, and rejoice with the Wife of thy youth, and be thou satisfied always with her love. Embrace not the bosom of a stranger. Take heed to your spirit; and let none deal treacherously against the wife of his youth. Pro. v. 15, 18, 19, 20. Mal. ii. 20.

4. *Maintenance.* If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an Infidel. 2 Cor. xii. 14.

5. *Protection.* And he said, who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid: for thou art a near kinsman. And David's two wives were taken captives, and he rescued them. Ruth iii. 9. 1 Sam. v. 19.

The duties on the part of wives are,

1. *Subjection.* Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore, as the church is subject

unto Christ, so let the wives be to their husbands in every thing. Wives be in subjection to your own husbands; that if any obey not the word, they may, without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Eph. v. 22, 23, 24. 1 Pet. iii. 1, 2,

2 *Faithfulness.* Marriage is honourable in all, and the bed undefiled. Even so must their wives be grave, not slanderers, sober, faithful in all things. The woman which hath an husband, is bound by the law to him as long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adultress: but if her husband be dead, she is free from that law; so that she is no adultress, though she be married to another man. Let not the wife depart from her husband: but if she depart, let her remain unmarried, or be reconciled to her husband. The strange woman who forsaketh the guide of her youth, and forgetteth the covenant of her God, her house inclineth unto death, and her paths unto the dead. Heb. xiii. 4. 1 Tim. iii. 11. Rom. vii. 2, 3. 1 Cor. vii. 10, 11. Pro. ii. 16, 17, 18.

3. *Assistance.* And the Lord said, It is not good that the man should be alone, I will make him an help meet for him. Every wise woman buildeth her house. She looketh well to the ways of her household, and eateth not the bread of idleness. Gen. ii. 18. Pro. xiv. 1; xxxi. 27.

4. *Obedience.* Let the woman learn in silence, with all subjection. For I suffer not a woman to teach nor to usurp authority over the man, but to be in silence. For the man is not of the woman; but the woman of the man. Nevertheless neither is the man without the woman, nor the woman without the man in the Lord. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. 1 Tim. ii. 11, 12. 1 Cor. xi. 8, 12, 3.

5. *Modesty.* I will that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; (but which becometh women professing godliness) with good works. Whose adorning, let it not be that outward adorning of plaiting the

hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is is in the sight of God of great price. For after this manner in the old time, the women also, who trusted in God, adorned themselves. 1 Tim. ii. 9, 10. 1 Pet. iii. 3, 4, 5.

6. *Prudence.* A prudent wife is from the Lord. The heart of her Husband doth safely trust in her; she will do him good and not evil all the days of her life. She openeth her mouth with wisdom; and in her tongue is the law of kindness. Pro. xix. 14; xxxi. 11, 12, 26.

Such are the duties of the married state! And if that state be happy and mutually advantageous, they must be faithfully performed: not generally and loosely only, but with conscientious exactness.

II.—DUTIES OF PARENTS AND CHILDREN.

From the institution of marriage, most relations are regularly derived. The nearest after the conjugal union, and exceedingly interesting to the world, is that between parents and their children.

With respect to the duties arising from this connexion, we have, in the Bible, the most explicit rules laid down for our conduct.

The duties of parents in reference to their children are,

1. *To bless God for them.* Lo, children are an heritage of the Lord. They are the children which God hath graciously given thy servant. Behold I and the children whom the Lord hath given me are for signs and wonders in Israel from the Lord of hosts which dwelleth in Mount Zion. Psa. cxxvii. 3. Gen. xxxiii. 5. Isa. viii. 18.

2. *To bring them early to the Lord.* When eight days were accomplished for the circumcision of the child, his name was called Jesus, and they brought him to Jerusalem

to present him to the Lord, as it is written in the law of the Lord. There were brought unto him little children that he might put his hands on them and pray; and Jesus said suffer little children to come unto me; for of such is the kingdom of heaven. Luke ii. 21—23. Matt. xix. 13, 14.

3. *To provide and lay up for them as God shall give means and opportunity.* The children ought not to lay up for the parents, but the parents for the children. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he ask him for an egg, will he offer him a scorpion? Ye then being evil give good things unto your children. A good man leaveth an inheritance to his children's children. 2 Cor. xii. 14. Luke xi. 11—13. Pro. xiii. 22.

4. *To teach them the things of God.* These words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. I will open my mouth in parables, I will utter dark sayings of old; which we have heard and known, and our fathers have told us; we will not hide them from their children, showing to the generations to come the praises of the Lord, and his strength, and his wonderful works that he hath done: for he established a testimony in Jacob, and he appointed a law in Israel, which he commanded our fathers, that they should make known to their children, that the generation to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments. From a child thou hast known the scriptures. Train up a child in the way he should go, and when he is old he will not depart from it. Deut. vi. 6, 7. Psa. lxxviii. 2—7. Pro. xxii. 6. 2 Tim. iii. 15.

5. *To correct them when it is necessary.* Chasten thy Son while there is hope, and let not thy soul spare for his crying. Foolishness is bound in the heart of a child: but the rod of correction shall drive it far from him. He who spareth his rod, hateth his son: but he who loveth him, chasteneth him

betimes. Withhold not correction from the child: for if thou beat him with the rod, he shall not die; thou shalt beat him with a rod, and shall deliver his soul from hell. The rod and reproof give wisdom; but a child left bringeth his mother to shame. Correct thy son and he shall give thee rest; Yea, he shall give delight unto thy soul. Pro. xix. 18; xxii. 15; xiii. 24; xxiii. 13, 14; xxix. 15, 17.

6. *To pray for them.* And David said unto the Lord, give unto Solomon my Son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes. And Abraham said unto God, O, that Ishmael might live before thee! There came to him a certain man, kneeling to him and saying, Lord have mercy on my Son. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish the work of our hands upon us; yea the work of our hands establish thou it. 1 Chron. xxix. 19. Gen. xvii. 18. Matt. xvii. 15. Psa. xc. 16, 17.

7. *To guard against a partial respect towards them.* And Isaac loved Esau, because he did eat of his Venison; but Rebecca loved Jacob. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him and could not speak peaceably unto him. Gen. xxv. 28; xxxvii. 3, 4.

8. *To be good examples to them.* I will walk within my house, with a perfect heart; I will set no wicked thing before mine eyes: A froward heart shall depart from me. If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; but as for me and my house we will serve the Lord. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. Psa. ci. 2—4. Josh. xxiv. 15. Luke i. 6.

9. *To part with them patiently when God calls for them.* And the Angel said unto Abraham, now I know that thou fearest God. seeing thou hast not withheld thy son, thy only son. And he said, while this child was yet alive, I fasted and wept: for I said, who can tell whether God will be gracious unto me, that the child may live? But now he is

dead wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me. Thus saith the Lord: refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border. Gen. xxii. 16. 2 Sam. ii. 22, 23. Jer. xi. 16, 17.

Children owe their parents

1. *Honour.* Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. Cursed is he that setteth light by his father or his mother: and all the people shall say Amen. The eye that mocketh at his father, and despiseth to obey his mother; the ravens of the valley shall pick it out; and the young eagles shall eat it. Eph. vi. 2, 3. Deut. xxvii. 16. Pro. xxx. 17.

2. *Obedience.* Hearken to thy father that begat thee, and despise not thy mother when she is old. Children obey your parents in the Lord: for this is right. Obey your parents in all things; for this is well pleasing to the Lord. My son forget not my laws; but let thine heart keep my commandments: for length of days and long life, and peace shall they add unto thee. Pro. xxiii. 22. Eph. vi. 1. Col. iii. 20. Pro. iii. 1, 2.

3. *Submission.* We have had fathers of our flesh who corrected us, and we gave them reverence. A wise son heareth his fathers instruction: but a scorner beareth not rebuke. Correction is grievous unto him that forsaketh the way; and he that hateth reproof shall die. Heb. xii. 9. Pro. xiii. 1; xv. 10.

4. *Gratitude.* And Joseph nourished his father and his brethren, and all his father's household with bread, according to their families. When Jesus saw his mother and the disciple standing by, whom he loved, he saith unto his mother, woman, behold thy son! Then saith he to the disciple, behold thy mother: and from that hour that disciple took her into his own house. If any widow have children or nephews,

let them learn first to shew piety at home, and to requite their parents; for that is good and acceptable before God. Gen. xlvii. 12. John xix. 26, 27. 1 Tim. v. 4.

These rules of conduct ought to be well understood. They ought also to be attended to, being equally reasonable and excellent.

III.—DUTIES OF MASTERS AND SERVANTS.

Of the duties which belong to domestic life, those between Masters and Servants form a conspicuous class as set forth in the sacred writings.

The duties required of Masters towards their servants are,

1. *Justice.* Masters give to your servants that which is just and equal Thou shalt not oppress an hired servant: at his day, thou shalt give him his hire, for he is poor, and setteth his heart upon it, lest he cry against thee to the Lord, and it be sin to thee. Woe unto him that useth his neighbour's service without wages, and giveth him not for his work. Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. But he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons. Col. iv. 1. Deut. xxiv. 14, 15. Jer. xxii. 13. James v. 4. Col. iii. 25.

2. *Gentleness.* And ye Masters do the same things unto them forbearing threatening, knowing that your master also is in heaven. Ye shall not rule over one another with rigour; for ye are brethren. He that troubleth his own house shall inherit the wind. Eph. vi. 9. Lev. xxv. 46. Pro. xi. 29.

3. *Care in sickness.* And when Jesus was entered into Capernaum, there came unto him a Centurion beseeching him, and saying, Lord, my servant lieth at home, sick of the palsy, grievously tormented. Lord, I am not worthy that thou shouldst come under my roof; but speak the word only and my servant shall be healed. And the king of Syria said, Go

to, go, and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. Matt. viii. 6, 8. 2 Kings v. 5, 6.

4. *Provision of convenient and sufficient food.* Thou shalt have enough for thy food, for the food of thy household, and for the maintenance of thy maidens. She giveth meat to her household, and a portion to her maidens. Pro. xxvii. 27 ; xxxi. 15.

5. *Allowing the rest of the Sabbath.* Keep the sabbath day to sanctify it, as the Lord thy God commanded thee. Six days shalt thou labour and do all thy work : but the seventh day is the sabbath of the Lord thy God : in it thou shall not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor the stranger that is within thy gates ; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm : therefore the Lord thy God commanded thee to keep the sabbath day. Deut. v. 12—15.

6. *Encouragement in duty.* And his Master saw that the Lord was with him, and that he made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him : and he made him overseer over his house, and all that he had he put into his hand. Well done thou good and faithful servant, thou hast been faithful over a few things. Do that which is good, and thou shalt have praise of the same. Gen. xxxix. 3, 4. Matt. xxv. 21. Rom. xiii. 3.

7. *Instruction by precept and example.* I know him that he will command his household, and they shall keep the ways of God. As for me and my house, we will serve the Lord. A devout man, and one that feared God with his house. Gen. xvi. 19. Josh. xxiv. 15. Acts x. 2.

The duties that Servants owe to their Masters are such as these :

1. *Honour.* Let as many servants as are under the yoke, count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. A servant honoureth his master. If I then be a master, where is my fear? 1 Tim. vi. 1. Mal. i. 6, 7.

2. *Faithfulness.* Exhort servants to please their own masters well in all things, shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. Keep that which is committed to thy trust. It is required in Stewards, that a man be found faithful. As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refreshes the soul of his masters. Tit. ii. 9, 10. 1 Tim. vi. 20. 1 Cor. iv. 2. Pro. xxv. 13.

3. *Obedience.* Servants be obedient unto them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ: not with eye-service as men-pleasers, but as the servants of Christ: doing the will of God from the heart; with good-will doing service, as to the Lord, and not to man. To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey. That servant which knew his Lords will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. Eph. v. 6, 7. Rom. vi. 16. Luke xii. 47, 48.

4. *Diligence and zeal.* Whatsoever thy hand findeth to do, do it with thy might. In the sweat of thy brow shalt thou eat bread. Gird up thy loins: go thy way; if thou meet any by the way, salute him not: and if any salute thee answer him not again.

I delight to do thy will O God. My meat is to do the will of him that sent me, and to finish his work. In the day the draught consumed me, and the frost by night, and my sleep departed from mine eyes. Eccles. ix. 10. Gen. iii. 19. 2 Kings iv. 29. Psa. xl. 8. John iv. 34. Gen. xxxi. 40.

5. *Patience.* Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward: for this is thankworthy, if a man for conscience towards God, endure grief, suffering wrongfully. For what glory is it, if when ye be buffetted for your faults, ye take it patiently? But

if when ye do well, and suffer for it ye take it patiently, this is acceptable with God. 1 Pet. ii. 18, 19.

Such is the view given in the Bible of the duties which masters and servants mutually owe to each other. If they were more generally performed, the most happy effects might justly be expected to follow.

IV.—DUTIES OF RICH AND POOR.

To every relation there belongs a distinct series of duties. Those to which that, between the rich and the poor gives rise, should not be omitted.

The duties of the rich towards the poor are such as these,

1. *They must not behave themselves proudly or arrogantly towards them.* Surely men of low degree are vanity, and men of high degree are a lie; to be laid in a balance, they are altogether lighter than vanity. It is not good to eat much honey; so for man to search his own glory is not glory. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly. Who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it? Talk no more so exceeding proudly; let not arrogancy come out of thy mouth. A proud look doth the Lord hate, and every one that is proud in heart is an abomination to the Lord. Psa. lxii. 9, 10. Pro. xxv. 17; xxvii. 2. 1 Cor. xiii. 4. 1 Cor. iv. 7. 1 Sam. ii. 3. Pro. vi. 17, 16; xvi. 5.

2. *They must not despise them for their poverty or meanness in the world.* He that is void of wisdom despiseth his neighbour; but a man of understanding holdeth his peace. He that despiseth his neighbour sinneth. A naughty person walketh with a froward mouth, he winketh with his eyes, he speaketh with his feet; he teacheth with his finger;

frowardness is in his heart, therefore shall his calamity come suddenly. Proud and haughty scorner is his name that dealeth in proud wrath. Lift not up the horn on high; speak not with a stiff neck; for God is the Judge; he putteth down one and setteth up another. Surely he scorneth the scorners, but he giveth grace unto the lowly. Pro. xi. 12; xiv. 21; vi. 12—15. xxi. 24. Psa. lxxv. 5, 7. Pro. iii. 34;

3. *They must not oppress or any ways wrong them.* Rob not the poor because he is poor; neither oppress the afflicted in the gate, for the Lord will plead their cause, and spoil the soul of those that spoiled them. He that oppresseth the poor reproacheth his maker. If thou sell ought unto thine neighbour, or buyest ought of thy neighbour's hands, ye shall not oppress one another. If thou lend money to any that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury, nor lend him thy victuals for increase. What mean ye that ye grind the faces of the poor? saith the Lord of host. He that oppresseth the poor to increase his riches, shall surely come to want. Pro. xxii. 22, 23; xxviii. 3. Lev. xxv. 14. Exo. xxii. 25. Lev. xxv. 37.

4. *They must not withhold relief from them or stop the ear against their cry.* Whoso stoppeth his ears at the cry of the poor, he shall cry himself but shall not be heard. If there be a poor man of one of thy brethren, thou shalt not harden thy heart, nor shut thine hand against thy poor brother. If a brother or sister be naked, and destitute of daily food, and one of you say, depart in peace, be ye warmed and filled; notwithstanding ye give not those things which are needfull to the body, what doth it profit? Whoso hath this worlds goods and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Pro. xxi. 13. Deut. xv. 7. Jam. ii. 15. 1 John iii. 17.

The duties of the poor towards the rich are as follow;—

1. *They must not be rude to them, but give them honour suitable to their station.*

Render to all their dues, fear to whom fear is due, honour to whom honour. Sit not down in the highest room, lest a more honourable than thou be bidden; and he say give this

man place. Let all things be done decently and in order. Whatsoever things are lovely; whatsoever things are of good report; if there be any virtue; and if there be any praise, think on these things. I am not mad, most noble Festus, but speak forth the words of truth and soberness. Rom. xiii. 7. Luke xiv. 8, 9. 1 Cor. xiv. 40. Phil. iv. 8.

They must not envy them as if their own lot was too hard. The spirit that dwelleth in us lusteth to envy; but charity envieth not. Let us not envy one another. Wrath is cruel and anger is outrageous; but who is able to stand before envy? Therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy, which thou hast used out of hatred to them. Is thine eye evil, because I am good? Envy is the rottenness of the bones. Let us not be desirous of vain-glory, provoking one another, envying one another. Jam. iv. 5. Gal. v. 26. Eze. xxxv. 11. Pro. xxvii. 4. Matt. xx. 15. Pro. xiv. 30. Gal. v. 26.

They must not covet, or desire the goods which are in their possession. Mortify therefore your members which are upon the earth, fornication, inordinate affection, evil concupiscence, and covetousness, which is idolatry. Take heed and beware of covetousness. For a man's life consisteth not in the abundance of the things which he possesseth. Thou shalt not covet any thing which is thy neighbours. Col. iii. 5. Luke xii. 15. Exo. xx. 17.

They must not wish or do them any evil, out of hatred, for enjoying what they themselves possess not. Whosoever hateth his brother is a murderer. Ye have heard that it was said by them of old times, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say, Thou fool, shall be in danger of hell fire. If ye bite and devour one another, take heed ye be not consumed one of another. Curse not the king, no not in thy thought; and curse not the rich in thy bed-chamber; for a bird of the air shall carry the voice; and that which hath wings shall tell the matter. If any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally, that he die; thine eye shall not pity him; but thou shalt put away the

guilt of innocent blood from thy land. Cursed is he that smiteth his neighbour secretly. Thou shalt not rob thy neighbour. Let him that stole steal no more; but rather let him labour working with his hands the thing which is good, that he may have to give to him that needeth. 1 John iii. 15. Matt. v. 21, 22. Gal. v. 15. Eccles. x. 20. Deut. xix. 11, 13, 10; xxvii. 24. Lev. xix. 13. Eph iv. 28.

The duties here specified must surely approve themselves to every man's reason and conscience as most fit and proper.

V.—DUTIES OF THE YOUNG AND AGED.

These, though circumscribed within narrow limits, yet are of indispensable importance; and justly merit, upon that account, a place in this work.

The duties of the Younger towards the Aged are,

1. *To shew a seemly deference and honour to them.* Now Elihu had waited till Job had spoken, because they were elder than he. And Elihu said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you my opinion. I said, days should speak, and multitude of years should teach wisdom. Ye younger submit yourselves unto the elder. Thou shalt rise up before the hoary head, and honour the face of the old man. Job. xxxii. 4, 6, 7. Lev. xix. 32. 1 Peter ii. 17.

2. *Not to mock at, but to bear with the infirmities which their age may have brought upon them.* And he went up from thence into Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him; and said unto him, Go up, thou bald head: go up thou bald head.—And there came forth two she bears out of the wood, and tare forty and two of them. But now they that are younger than I have me in derision, yea, I am their by-word. They abhor me, they flee far from me, and spare not to spit in my face. Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

Upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction. They mar my path, they set forward my calamity, they have no helper. They came upon me as a wide breaking-in of waters: in the desolation they rolled themselves upon me. 2 Kings ii. 23, 24. Job xxx. 1, 9, 10—15.

The duties of the Aged towards the Younger are,

1. *To set a good example to them.* That the aged men be sober, grave, temperate, sound in faith, in charity, in patience: the aged women likewise, that they be in behaviour as becometh holiness. Tit. ii. 2, 3.

2. *To give due instruction to them.* That the soul be without knowledge it is not good: but wisdom is profitable to direct. Wisdom is a defence, and money is a defence; but the excellency of knowledge is, that wisdom giveth life to them that hath it. Pro. xix. 2. Eccles. x. 10. vii. 22.

3. *To avoid all rash and unjust censures which tend to alienate them.* Say not thou, what is the cause that the former days were better than these? For thou dost not enquire wisely concerning this. Be not righteous over much; neither make thyself over wise. Eccles. vii. 10, 16.

4. *To endeavour to reform in them what they see amiss.* Thy words have upholden him that was falling. His sons made themselves vile and he restrained them not. Let the righteous smite me; it shall be an excellent oil, which shall not break my head: for my prayer also shall be in their calamities. Job iv. 4. 1 Sam. iii. 13. Psa. cxli. 5.

Such are the duties of the young and the aged, which they will do well to bear in mind, and be very careful to discharge, remembering, that being of moral obligation, they cannot be innocently neglected.

VI.—DUTIES OF MINISTERS AND THEIR PEOPLE.

There is no relation more important, than that which sub-

sists between ministers and their people. It is a relation, at once so sacred in its character, and so awful in its consequences, that to refuse to be instructed in the duties attached to it, would be criminal in the highest degree.

Ministers ought to be careful of these things:

1. *To have tender love and affection to their people.* We were gentle amongst you, as a nurse cherisheth her children; so being affectionately desirous of you, we were willing to have imparted to you not the gospel only, but also our own souls, because ye were dear unto us. I endure all things for the elect sake, that they may also obtain the salvation, which is in Christ Jesus, with eternal glory. Most gladly will I spend and be spent for them, though the more abundently I love them, the less I be loved. 1 Thes. ii. 7, 8. 2 Tim. ii. 10. 2 Cor. xii. 15.

2. *To deal plainly and faithfully with them.* Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Thou shalt speak my words unto them, whether they will hear, or whether they will forbear. Reprove, rebuke, exhort with all long suffering and doctrine. It is required of stewards that a man be found faithful. Son of man, I have made thee a watchman to the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest him no warning, nor speakest to warn the wicked man from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thy hand: yet if thou warn the wicked, and he turn not from his wickedness, he shall die in his iniquity, but thou hast delivered thy soul. For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. For our exhortation was not of deceit nor of uncleanness, nor in guile: but as we were allowed of God to be

put in trust with the gospel, even so we speak; not as pleasing men; but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness, God is witness: Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. Isa. lviii. 1. Eze. ii. 7. 2 Tim. iv. 21. 1 Cor. iv. 1. Eze. iii. 17, 18, 19. 2 Cor. ii. 17. 2 Cor iv. 2. 1 Thes. ii. 3, 4, 5, 6.

3. *To deprecate judgments when they are coming upon them.* And it came to pass while they were slaying them, and I was left, that I fell upon my face and cried, and said, Ah Lord God, wilt thou destroy all the residue of Israel, in the pouring out of thy fury upon Jerusalem? And Moses besought the Lord his God, and said, why doth thy wrath wax hot against thy people which thou hast brought forth out of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak and say, for mischief did he bring them out, to slay them in the mountains and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. O the hope of Israel, the saviour thereof in the time of trouble, why shouldest thou be as a man astonied, as a mighty man that cannot save? Yet thou O Lord art in the midst of us, and we are called by thy name, leave us not. Eze. ix. 8. Exo. xxxii. 11, 12. Jer. xiv. 8, 9.

4. *To be patterns of godly living unto them.* In all things shewing thyself a pattern of good works. Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Thou that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Take heed unto thyself and unto thy doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee. I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast away. Tit. ii. 7. 1 Tim. iv. 14. Rom. ii. 21, 22. 1 Tim. iv. 16. 1 Cor. ix. 27.

5. *To pray much for them.* God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing

I make mention of you always in my prayers. Wherefore I also, after I heard your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge that ye might be filled with all the fulness of God. Rom. i. 9. Eph. i. 15—18; iii. 14—19.

6. *To study and perform diligently all the business appointed them.* Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. I have not shunned to declare unto you all the counsel of God. 1 Tim. iv. 15. 2 Tim. iv. 2. Acts xx. 27.

7. *To strive to please them for their good.* Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are unto the law, as under the law, that I might gain them that are under the law; to them that are without the law, as without the law, (being not without law to God, but under the law to Christ,) that I might gain those that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. We do all things, dearly beloved for your edifying. 1 Cor. ix. 19, 20, 21, 22. 2 Cor. xii. 19.

The duties of people to their Ministers are;

1. *To love and respect them.* And we beseech you brethren, to know them which labour amongst you, and are over you in the Lord; and to esteem them very highly in love, for their work sake. Ye received me as an angel of God, even as Christ Jesus; for I bear you record that if it had been possible you would have plucked out your own eyes, and given them to us. Let the elders that rule well be counted worthy of double honour; especially they who labour in the word and doctrine. Receive them in the Lord with all gladness, and hold such in reputation. Let a man so account of us, as of the ministers of Christ, and Stewards of the mysteries of God. 1 Thes. v. 12, 13. Gal. iv. 14, 15. 1 Tim. v. 17. Phil. ii. 29. 1 Cor. iv 1.

2. *To attend upon their instruction with care and diligence.* Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the more, as ye see the day approaching. I was glad when they said unto me, let us go into the House of the Lord. Our feet shall stand within thy gates, O Jerusalem. Now therefore are we all here present before God, to hear all things that are commanded thee of God. And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth. Heb. x. 25. Psa. cxxii. 1, 2. Acts x. 33. Eze. xlii. 10.

3. *To submit themselves to their conduct, in those things wherein they are set over them.* Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief. The time will come when men will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. He therefore that despiseth, despiseth not man but God. The Scribes and Pharisees sit in Moses' seat: All, therefore, whatsoever they bid you observe, that observe and do. Heb. xiii. 17. 2 Tim. iv. 3, 4. Luke x. 16. Matt. xxiii. 2, 3.

4. *To intercede much for them at a throne of grace.* Now

I beseech you brethren, for the Lord Jesus Christ's sake and for the love of the spirit, that ye strive together with me in your prayers to God for me. Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest as I ought to speak. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men, for all men have not faith. Rom. xv. 30. Col. iv. 3, 4. 2 Thes. iii. 1, 2.

5. *To make a competent and comfortable provision for them.* The Lord hath ordained, that they that preach the gospel, should live of the gospel. Let him that is taught in the word, communicate unto him that teacheth in all good things. Who goeth a warfare at any time at his own charge, who planteth a vineyard and eateth not the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? The Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: and the labourer is worthy of his reward. If we have sown unto spiritual things, is it a great thing if we shall reap your carnal things? 1 Cor. ix. 14. Gal. vi. 6. 1 Tim. v. 18. 1 Cor. ix. 11.

Surely these duties should be known, and known duties should be discharged in a manner suitable to their nature and importance.

VII.—DUTIES OF MAGISTRATES AND THEIR SUBJECTS.

The relation subsisting between Magistrates and Subjects, is the only remaining one, wherein duties are mutually to be performed, according to the analysis.

The duties for which magistrates are responsible towards their subjects are,

1. *To rule over them in the fear of the Lord, and walk circumspectly.* When the righteous are in authority, the people

rejoice; but when the wicked beareth rule, the people mourn. When the king sitteth upon the throne of his kingdom, the book of the law of God shall be with him and he shall read therein all the days of his life, that he may learn to fear the Lord his God; to keep all the words of his law and his statutes to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right or to the left; to the end that he may prolong his days in his kingdom, he and his children. It is an abomination to kings to commit wickedness; for the throne is established by righteousness. It is not for kings to drink wine, nor for princes strong drink; lest they drink and forget the law and pervert the judgment of any of the afflicted. Pro. xxix. ii. Deut. xvii. 18, 19, 20. Pro. xvi. 12; xxxi. 4, 5.

2. *To make good laws, and appoint faithful officers to execute them.* And he set judges in the land, and said, Take heed what ye do; for ye judge not for man, but for the Lord; for there is no iniquity with the Lord our God, nor respect of persons nor taking of gifts. And Jehoshaphat sent with his princes, Levites and Priests; and they taught in Judah, and they had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people: and Jehoshaphat waxed great exceedingly. 2 Chron. xix. 5—7. xvii. 8, 9, 12.

3. *To govern with prudence, justice, and clemency.* Give me wisdom and knowledge, that I may go out and come in before this people. The prince shall not take of the peoples' inheritance by oppression to thrust them out of their possession. Mercy and truth preserve the king, and his throne is upholden by mercy. 2 Chron. i. 10. Ex. xlviii. 18. Pro. xx. 28.

4. *To use their utmost endeavours for promoting the interest of religion in their dominions.* And Solomon determined to build a house for the name of the Lord, and a house for his kingdom. Hezekiah in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them. And he brought in the priests and the Levites, and gathered them together into the east street, and said unto them, Fear me ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers and

carry forth the filthiness out of the holy place. Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us. My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him, and that you should minister unto him. And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel. So they established a decree to make a proclamation throughout all Israel, from Beersheba even to Dan that they should come to keep the passover unto the Lord God of Israel at Jerusalem, for they had not done it of a long time in such sort as it is written. So the posts went with the letters from the king and his princes throughout all Israel and Judah. 2 Chron. ii. 1; xxix. 3, 4, 5, 10, 11; xxx. 1, 5, 6.

The duties incumbent upon subjects are,

1. *To pray and give thanks for magistrates and such as are in authority over them.* I exhort that prayers and giving of thanks be made for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. That they may offer sacrifices of sweet savour unto the God of heaven, and pray for the life of the king. 1 Tim. ii. 1, 2 Ezra. vi. 10.

2. *To honour their persons.* Fear God, honour the king. Thou shalt not revile the gods, nor curse the ruler of thy people. Likewise also these filthy dreamers despise dominion, and speak evil of dignities. Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. Honour to whom honour is due. 1 Pet. ii. 17. Exo. xxii. 28. Jude ver. 8, Acts xxiii. 5. Rom. xiii. 7.

3. *To yield all due subjection and obedience to them.* Let every soul be subject to the higher powers; for there is no power but of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation: for rulers are not a terror to good works, but to the evil. Wilt thou not then be afraid of the power? Do that which is good and thou shalt have

praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. Submit yourselves to every ordinance of man, for the Lord's sake, whether it be to the king, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing, ye may put to silence the ignorance of foolish men: As free and not using your liberty for a cloak of maliciousness, but as the servants of God. According to the sentence of the law which they shall teach thee, and according to the judgments which they shall tell thee, thou shalt do. Whosoever will not do the law of God, and the law of the king, let judgment be executed speedily upon him; whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. Rom. xiii. 1, 2, 3, 4, 5, 6.

4. *To contribute according to their capacity towards the support and defence of their government.* Render to all their dues, tribute to whom tribute is due, custom to whom custom. Wherefore hast thou not kept thy lord the king? for there came in one to destroy the king thy lord. This thing is not good that thou hast done. As the Lord liveth ye are worthy to die, because ye have not kept your master, the Lord's annointed. Rom. xiii. 7. 1 Sam. xxvi. 15, 16.

Since these duties have so evident a connection with the civil prosperity and welfare of the state, they ought faithfully and scrupulously to be discharged.

IV.—PERSONAL DUTIES.

SECTION I.—SELF KNOWLEDGE.

Know thyself is one of those maxims of wisdom which has

been generally and justly celebrated, And in such estimation was it held, even by the heathens themselves, as to be said to come down from the gods.

The sacred Scriptures press and repeat it again and again—

Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For if any man thinketh himself to be something when he is nothing, he deceiveth himself. There is a generation that are pure in their own eyes, and yet are not washed from their filthiness. Who say, stand by thyself, come not near to me: for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day. There is a way which seemeth right unto a man; but the end thereof are the ways of death. Thereof thou art inexcusable O man, whoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself: for thou that judgest doest the same things. And thinkest thou this O man, that judgest them who do such things, and doest the same, that thou shalt escape the judgment of God? Thou sayest I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. Hear now this, O foolish people, and without understanding; who have eyes and see not; who have ears and hear not. Take heed to yourselves, that your heart be not deceived, and ye turn aside from the way. Trust in the Lord with all thine heart, and lean not to thine own understanding. Be not wise in thine own eyes. Commune with your own hearts and be still. Examine yourselves whether you be in the faith; prove your own selves: know ye not your own selves, how that Christ Jesus is in you except ye be reprobates? 1 Cor. iii. 18. Gal. vi. 3. Prov. xxx. 12. Isa. lxv. 5. Pro. xiv. 12. Rom. ii. 1, 3. Rev. iii. 17. Jer. v. 21. Deut. xi. 16. Pro. iii. 5, 7. Psa. iv. 4. 2 Cor. xiii. 5.

Many are so regardless of their souls, that the importance of self-knowledge never occurs to their minds; they therefore idly rest in ignorance. Such persons should be informed that it is a duty in which their interest and happiness are in-

timately concerned, not only in reference to time, but in relation to eternity.

II.—TEMPERANCE.

By temperance is meant sobriety in eating and drinking, as opposed to excess; our bodily appetites being held under the government and dominion of sanctified reason. This is a duty to be carefully practised by all; and one at which the following scriptures point.

Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. Behold, it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun, all the days of his life which God giveth him: for it is his portion. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. A feast is made for laughter, and wine maketh merry. Yet wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness. Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of the eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat. Be not among wine-bibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty. Come ye, say they, I will fetch wine, and we will fill ourselves with

strong drink; and to-morrow shall be as this day, and much more abundant. Yea we shall have peace, though we walk in the immagination of our heart to add drunkenness to thirst. Woe unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till wine inflame them! And the harp and the viol, the tabret and the pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands. Take heed to yourselves, least at any time your hearts be over-charged with surfeiting and drunkenness, and so that day come upon you unawares. Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things. For the time past of our life may suffice us to have wrought the will of the Gentiles, when ye walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and all abominable idolatries, wherein they think it strange that ye walk not with them to the same excess of riot, speaking evil of you. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkenness; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. For the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world. Whether therefore ye eat or drink, do all to the glory of God. 1 Tim. iv. 5. Eccles. v. 18; ix. 7; x. 29. Prov. ix. 1; xiv. 13; xxiii. 29—34; i. 3, 20, 21. Isa. lvi. 12. Deut. xxix. 19. Isa. v. 11, 12. Luke xxi. 34. Phil. iii. 18, 19. 1 Pet. iv. 3, 4. Rom. xiii. 12. Tit. xi. 12. 1 Cor. x. 31.

Let us read and consider well the above Scriptures. They deserve as well as demand our consideration.

III.—HUMILITY.

By humility may be understood not valuing our own parts and attainments beyond what they really are. It is therefore a disposition founded in truth, and invariably proceeds from fair and impartial views of things.

To this duty,

1. *We have commands both in the old and new Testament.* Thus saith the Lord; let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not the rich man glory in his riches: but let him that glorieth, glory in this, that he knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth. Let another man praise thee, and not thine own mouth, a stranger and not thine own lips. I say to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. Be not wise in your own conceits. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. Jer. ix. 23, 24. Pro. xxvii. 2. Rom. xii. 3, 16. 1 Cor. iii. 3. 18.

2. *Hereby we conform to the best of patterns. Jesus Christ.* Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. The son of man came not to be ministered unto, but to minister. He riseth from supper, and laid aside his garments; and took a towel and girdeth himself: after that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So after he had washed their feet, and had taken his garments, and was sat down again, he said unto them, know ye what I have done to you? Ye call me master and Lord; and ye say well; for so I am. If I then your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you. Verily, verily, I say unto you, the servant is not greater than his lord,

neither is he that is sent greater than him that sent him. *St. Paul.* Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. And last of all, he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

John the Baptist. And John preached, saying, there cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. Mat. xi. 29; iii. 13; xx. 28. Eph. iii. 8. 1 Cor. xv. 8, 9. Mark i. 7.

3. *It may prevent many evils.* Pride goeth before destruction and a haughty spirit before a fall. Better is it to be of a humble spirit with the lowly than to divide the spoil with the proud. Before destruction the heart of man is haughty, and before honour is humility. When pride cometh then cometh shame, but with the lowly is wisdom. Only by pride cometh contention, but wisdom is with the well advised. A man's pride shall bring him low: but honour shall uphold the upright in spirit. Proud and haughty scorner is his name who dealeth in proud wrath. A high look and proud heart, and the plowing of the wicked is sin. Every one that is proud in heart is an abomination to the Lord. For the day of the Lord of hosts, shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. Pro. xvi. 18, 19; xviii. 12; xi. 2, 13, 10; xxix. 23; xxi. 24, 4; xvi. 5. Isa. ii. 12, 11.

Few virtues are so universally extolled as that of humility; yet after all it is more rarely to be met with than many are willing to allow. The beauty of humility is in every mouth, but it is too much wanted in the life, and a seemingly humble demeanour may consist with an assuming and haughty temper, and be founded in vanity. But surely something more than a feigned humility is required of us. (This indeed involves in it dissimulation and hypocrisy.) We must not only seem to be humble, but be so actually.

IV.—CONTENTMENT.

Contentment with their present lot, without murmuring at it, or thirsting eagerly for more, is highly becoming the children of men. No where is this contentment so strongly insisted on, as in the Holy Scriptures.

Let your conversation be without covetousness, and be content with such things as ye have: for God hath said, I will never leave thee nor forsake thee. I would have you without carefulness. For a man's life consisteth not in the abundance of the things which he possesseth. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. He that is greedy of gain troubleth his own house, but he that hateth bribes shall live. Godliness with contentment, is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. A little that a righteous man hath is better than the riches of many wicked. Better is a little with the fear of the Lord, than a great treasure and trouble therewith. I have learned in whatsoever state I am therewith to be content. I know both how to be abased, and I know how to abound; every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. Heb. xiii. 5. 1 Cor. vii. 32. Luke xii. 15. Eccles. v. 10. Pro. xv. 27. 1 Tim. vi. 6, 7. Psa. xxxvii. 16. Pro. xv. 16.

Those then that are not content should seek to be so: and those that are so in part, should labour to be so more fully.

"Happy the man, and he alone,
To whom the easy lot is given;
Cheerful to wait and thankful own
The gracious hand of bounteous heaven.

Then solitude or social joy,
Can please, yet not engage his heart;
Nor sorrow, pain, nor care annoy
His nobler, his immortal part.

His wish, his hope, his soul aspires
To a fair paradise above;
Yet patient waits, till heaven requires,
From worldly toil his blest remove.

Thus may my hopes and wishes rise;
Be mine serenity like this;
Till death's kind sleep shall close my eyes,
Then wake to light, and life and bliss.

Thus I shall share a glorious part,
When grace my soul hath well refined;
And in yon bright abode, my heart
To all her better joys is join'd."

V.—INDUSTRY IN OPPOSITION TO SLOTH.

Contentment must not be supposed to set aside the necessity of industry. It is the duty of all men to employ themselves diligently in something that may turn to account.

Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger. The slothful man saith, There is a lion in the way; a lion in the street. The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth. The way of the slothful man is an hedge of thorns: but the way of the righteous shall be made plain: Go to the ant, thou sluggard; consider her ways and be wise: which having no guide, overseer, nor ruler, provideth her meat in the summer and gathereth her food in the harvest. He that is slothful in his work is brother to him that is a great waster. I went by the fields of the slothful and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well: I looked upon it and received instruction. By much slothfulness, the building decayeth; and through idleness of the hand the house droppeth through.

Prepare thy work without, and make it fit for thyself in the field: and afterwards build thine house. The thoughts of the diligent tend only to plenteousness. The hand of the diligent shall bear rule; but the slothful shall be under tribute. Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men. He that tilleth his land shall be satisfied with bread. In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good. These things give in charge, that if any will not work, neither let him eat. Brethren be diligent in business, and whatsoever ye do, do it heartily as to the Lord and not unto men. Pro. xix. 15; xxvi. 13, 15; xv. 19; vi. 6, 7, 8; xviii. 9; xxiv. 30—32. Eccles. x. 18. Pro. xxiv. 27; xxi. 5; xii. 24; xxii. 29; xii. 11. Eccles. xi. 6. 1 Tim. v. 7. 2 Thes. iii. 10; Col. iii. 23.

If industry in worldly concerns is so important, shall we dare to be idle in the great concerns of eternity? Surely this ought not to be. The business of earth is not a thousandth part of the consequence to us, as the business of another world. This is our first, our great business. It claims, it deserves all possible diligence and activity. Then,—

"Rise from the dust my drowsy soul,
Awake, awake for God;
See boundless floods of pleasure roll,
Around his blest abode.

Rouse up and seize the starry crown,
Nor grovelling lie below;
Exertion leads to high renown,
But sloth to endless woe.

Dangerous and steep is the ascent,
To Sion's holy hill;
Nor can the soul that's negligent,
Th' important task fulfil.

A thousand duties must be done,
A thousand lusts destroy'd;
Th' immortal prize must first be won,
Before it is enjoy'd.

Great God, my drooping powers revive,
The love of sin subdue;
Short is the time I have to live,
Yet so much work to do."

VI.—CHASTITY IN OPPOSITION TO FORNICATION AND ADULTERY.

This duty is frequently introduced by moralists. It is also plainly laid down and frequently inculcated in the Bible; which shews the necessity of its being practised by all who would not debase or mortally wound themselves. Solomon's language on this subject is very remarkable,—

My son attend unto my wisdom, and bow thine ear to my understanding: that thou mayest regard discretion, and that thy lips may keep knowledge. To deliver thee from the strange woman, even from the stranger who flattereth with her words; who forsaketh the guide of her youth; and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold on the paths of life. For at the window of my house, I looked through my casement, and beheld among the simple ones. And I discerned among the youths, a young man void of understanding; passing through the street near the corner; and he went the way near to her house. In the twilight, in the evening, in the black and dark night: and behold there met him a woman with the attire of an harlot, and subtle of heart. She is loud and stubborn; her feet abide not in her house: now is she without, now in the streets, and lieth in wait at every corner. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: Yea many

strong men have been slain by her. A whore is a deep ditch, and a strange woman is as a narrow pit. She also lieth in wait as for a prey, and increaseth the transgressors among men. For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways. Whosoever is simple, let him turn in hither; and as for him that wanteth understanding, she saith to him, stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there, and that her guests are in the depths of hell. The mouth of strange women is a deep pit: he that is abhorred of the Lord shall fall therein. For the lips of the strange woman drop as an honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a two edged sword. Her feet go down to death: her steps take hold on hell. Lest thou shouldst ponder the path of her life, her ways are moveable that thou canst not know them. Hear me now therefore, O ye children, and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her house lest thou give thine honour unto others, and thy years unto the cruel; lest strangers be filled up with thy wealth, and thy labours be in the house of a stranger. And thou mourn at the last when thy flesh and body are consumed, and say, "How have I hated instruction, and my heart despiseth reproof; and have not obeyed the voice of my teachers, nor inclined mine ear unto them that instructed me. I was almost in all evil, in the midst of the congregation and assembly." By means of whorish woman a man is brought to a piece of bread: and the adultress will hunt for the precious life. Can a man take fire in his bosom, and his cloathes not be burned? So is he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent. Lust not after her beauty in thy heart: neither let her take thee with her eye-lids. Whoso committeth adultery with a woman lacketh understanding; he that doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away. For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ransom: neither will he rest content, though thou givest many gifts. Pro. v. 1,

2; ii. 16—19; vii. 6—12, 25, 26; xxiii. 27, 28; ix. 14—18; v. 3—14; vi. 26, 27, 29, 25, 32—35.

To add to these passages would be an easy task, but it is unnecessary. In them we see sufficient grounds for the duty of chastity—a duty, which is not impracticable in any circumstances, if a continual regard and awe of the divine majesty be nourished in our minds. Pro. v. 20, 21.

VII.—MEEKNESS.

This is a duty very strongly recommended in Scripture, but much disregarded in real life. It consists in the right ordering of our anger whenever we are at any time provoked, so as not to give way to any bitter and uncharitable resentments.

Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. Seest thou a man that is hasty in his words? There is more hope of a fool than of him. He that is soon angry dealeth foolishly: and a man of wicked devices is hated. He that hath no rule over his own spirit, is like a city that is broken down and without walls. By long forbearing a prince is persuaded, and a soft tongue breaketh the bone. Say not thou, I will recompence evil; but wait on the Lord and he shall save thee. He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city. Make no friendship with an angry man; and with a furious man thou shalt not go: lest thou learn his ways, and get a snare to thy soul. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife. He loveth transgression that loveth strife, and he that exalteth his gate seeketh destruction. Cease from anger and forsake wrath; fret not thyself in any wise to do evil. My beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Let all bitterness, and wrath, and anger, and clamour, and

evil speaking, be put away from you, with all malice. I beseech you brethren, mark them who cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. Be ye angry and sin not: let not the sun go down upon your wrath; neither give place to the devil. Let your moderation be known unto all men: the Lord is at hand. Blessed are the meek, for they shall inherit the earth. Eccles. vii. 9. Pro. xxix. 20; xiv. 17; xxv. 28. xxv. 15; xx. 22; xvi. 32; xxii. 24 25; xxvi. 21; xvii. 19. Psa. xxxvii. 8. Jam. i. 19—21. Eph. iv. 31. Rom. xvi. 17. Jam iii. 16, 17. Eph. iv. 26, 27. Phil. iv. 5. Math. v. 5.

If we have reason to complain that the spirit of meekness is not with us as we could wish it to be, it behoves us to examine and see if there is not a cause. It is plain with whom the cause must be. It must be with us—entirely with us. It is utterly impossible for the blame to rest any where else. Let us then humble ourselves. Let us also labour to foresee and be prepared for such things as may excite the irregular emotions of our passions.

VIII.—PURITY OF HEART.

This is what the tenor af the Holy Scriptures throughout calls for. It demands, not merely abstinence from gross outward sins, but a fixed abhorrence of all impurity in the inward man.

Wash thine heart from wickedness that thou mayest be saved. How long shall thy vain thoughts lodge within thee? Cleanse your hands ye sinners, and purify your hearts ye double minded. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean. Did not he that made that which is without,

make that which is within also? Beloved, if our heart condemn us, God is greater than our heart, and knoweth all things; but if our heart condemn us not, then have we confidence towards God. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled. A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. Not that which goeth into the mouth, defileth a man, but that which cometh out of it: for those things which proceed out of the mouth come forth from the heart; and out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; These are the things which defile a man. Blessed are the pure in heart, for they shall see God. To be carnally minded is death; but to be spiritually minded is life and peace. They that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his. For they that are Christ's have crucified the flesh with its affections and lusts. Follow after holiness without which no man shall see the Lord. The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked that *though* ye were the servants of sin, ye have now obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. In Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature. He is not a Jew, which is one outwardly: neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God. Keep thy heart with all diligence, for out of it are the issues of life. That ye put off concerning the former conversation the old man, which is

corrupt according to the deceitful lusts: and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Ye shall be holy; for I the Lord your God am holy. Jer. iv. 4. James iv. 8. Matt. xxiii. 26. Luke xi. 40. 1 John iii. 20, 21. Tit. i. 15. Matt. xii. 35; xv. 11, 18—20; v. 8. Rom. viii. 6, 8, 9. Gal. v. 24. Heb. xii. 14. 2 Tim. ii. 19. Rom. vi. 16—18. Gal. vi. 15. Rom. ii. 28, 29. Pro. iv. 23. Eph. iv. 23—24. Lev. xix. 2.

The above passages should engage our serious attention, and make us join the Psalmist, and say, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting. Psa. cxxxix. 23, 24.

IX.—PRUDENCE.

Prudence is the beauty and the ornament of a christian. It is absolutely requisite throughout the whole of life; without it indeed nothing can be handsome and becoming.

Prudence is to be exercised in matters of knowledge. Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. O Lord, how great are thy works! and thy thoughts are very deep. A brutish man doth not know, neither doth a fool understand this. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever. Vain man would be wise, though he is born like a wild ass's colt. Psa. cxxxi. i. Psa. xcii. 5, 6. Isa. lv. 8, 9. Deut. xxix. 29. Job. xi. 12.

Prudence is to be exercised in matters of business. Take heed to yourselves, lest at any time your hearts be overcharged

with the cares of this life. Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her. Labour not (in the first and chief place) for the meat which perisheth, but for that meat which endureth unto everlasting life, which the son of man shall give unto you. Luke xxi. 24. Matt. vi. 33. Luke x. 41, 42. John vi. 27.

Prudence is to be exercised in matters of practice. A fool uttereth all his mind: but a wise man keepeth it in till afterwards. There is a time to reap, and a time to sow, a time to keep silence, and a time to speak. Go from the pre ence of a foolish man, when thou perceivest not in him the lips of knowledge. Be not thou one of them that strike hands, or of them that are sureties for debts. He that is surety for a stranger, shall smart for it: and he that hateth suretyship is sure. A man void of understanding striketh hands, and becometh surety in the presence of his friend. My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth: thou art taken with the fruit of thy lips. Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure of thy friend. Deliver thyself as a roe from the hand of the hunter; and as a bird from the hand of the fowler. Pro. xxix. 11. Eccles. iii. 7. Pro. xiv. 7; xxii. 26; xi. 15; xvii. 18; vi. 1—3, 5.

The foundations of prudence are many and various. But the chief of them are experience, good sense, thought, and observation. If any of these be wanting in us, it will soon be discerned; and it need not be wondered at, if we fall into such imprudences, at times, as may expose us to the disgrace of being both affronted and contemned.

X.—UPRIGHTNESS.

This is of such high importance in the Christian life, that without it, all pretensions to true piety are vain. In the scriptures, therefore, it is not overlooked.

1 *We have express and direct commands to this duty.* Let your heart be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day. And thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imagination of the thoughts. How long halt ye between two opinions? If the Lord be God, follow him; but if Baal then follow him. Whatsoever ye do, do it heartily as to the Lord, and not unto men. 1 Kings viii. 61. 1 Chron. xxviii. 9. 1 Kings xviii. 21. Col. iii. 23.

2 *We have many promises to encourage us to this duty.* The generation of the upright shall be blessed. The upright shall have good things in possession. The Lord God is a Sun and Shield: the Lord will give grace and glory: no good thing will he with-hold from them that walk uprightly. The upright shall dwell in thy presence. Psa. cxii. 2. Pro. xxviii. 10. Psa. lxxxiv. 11; cxl. 11.

3 *We are directed to this duty by examples. God.* Good and upright is the Lord: therefore will he teach sinners in the way. Thou most upright, dost weigh the path of the just. *Job.* There was a man in the land of Uz, whose name was Job; and that man was perfect and upright. *Elihu.* My words shall be of the uprightness of my heart; and my lips shall utter knowledge clearly. *David.* I will behave myself wisely in a perfect way. I will walk within my house with a perfect heart. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. And Solomon said, thou hast shewed unto thy servant David my father, great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee. *St. Paul.* For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshy wisdom, but by the grace of God, we have had

our conversation in the world. Psa. xxv. 8; xcii. 15. Job 33. 3. xxxiii. 3. Psa. ci. 2; cxix. 7. 1 Kings iii. 6. 2 Cor. i. 12.

The most evident mark of uprightness may be found from our desire to submit ourselves to the scrutiny and examination, not only of men, but of that God who cannot be deceived, and will not be mocked. "Judge me, O Lord; for I have walked in my integrity. Examine me, O Lord, and prove me; try my reins and my heart." Psa. xxvi. 1, 2.

XI.—MODERATION AS TO THE THINGS OF THIS WORLD.

From the divine command (see Philip. iv. 5.) it is plain beyond dispute, that moderation is an indispensable duty: and in no view does it appear more necessary than in this, as it brings within reasonable bounds, our desires and wishes, with respect to earthly things. And here the following motives are urged upon us.

1. *The general language of Scripture.* Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away, as an eagle towards heaven. Hell and destruction are never full; so the eyes of man are never satisfied. But riches are not for ever; and doth the crown endure to every generation? He that hasteth to be rich, hath an evil eye, and considereth not that poverty shall come upon him. The words of the Preacher, the son of David, king of Jerusalem. Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity. That which is crooked cannot be made straight; and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I am come to great estate, and I said in mine heart, go to now, I will prove thee with mirth; therefore enjoy pleasure; and behold this also is vanity. I said of laughter, it is mad, and of mirth what is it? They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil;

which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. Treasures of wickedness profit nothing; yet the wicked boasteth of his heart's desire, and blesseth the coveteous whom the Lord abhorreth. If ye then be risen with Christ, seek those things which are above where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. Pro. xxiii. 5; xxvii. 20, 24; xxviii. 22. Eccles. i. 1, 2. Pro. x. 2. Psa. x. 3. 1 Tim. vi. 9, 10. Col. iii. 1, 2.

2 *The striking example of Christ our Lord and Master.* And it came to pass afterwards, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him. And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna, the wife of Chuza, Herod's Steward, and Susanna, and many others who ministered unto him of their substance. And a certain Scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, the foxes have holes, and the birds of the air have nests: but the Son of Man hath not where to lay his head. Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. Luke viii. 1, 2, 3. Matt. viii. 19, 20. Phil. ii. 5, 6, 7. 2 Cor. viii. 9.

3 *The example of the saints in all ages. Moses.* By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt. *Jacob.* And Jacob vowed a vow, saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God. *Solomon.* Give thy servant an understanding heart to judge thy people, that I

may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, because thou hast asked this thing, and hast not asked for thyself, long life; neither hast asked riches for thyself;—behold I have done according to thy word. *David.* Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity. *Agur.* Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me. *Habakkuk.* Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. Heb. xi. 24—26. Gen. xxviii. 20, 21. 1 Kings. iii. 9—14. Psa. cxix. 36, 37. Pro. xxx. 8, 9. Hab. iii. 17, 18.

Such are some of the motives, by which, in reference to our wishes and desires the duty of moderation is enforced in the Scriptures. If they engage our attention, and influence our practice, happy will be the result.

XII.—CARE IN THE CHOICE OF COMPANIONS.

This is another duty to be attended to by us. It is of essential consequence with whom we associate. Converse with the wicked cannot wholly be avoided; but we should not be with them by choice, or when we can avoid their company.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. I have not dealt with vain persons, neither will I have fellowship with the deceitful. I have hated the congregation of evil doers, and will not sit among the ungodly. When thou sawest a thief thou consentedst unto him, and hast been partaker with the adulterers. A froward heart shall depart from me, I will not know a wicked person. He that walketh with wise men shall be wise, but a companion of fools shall be destroyed.

Now I have written unto you, If any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat. Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said; I will dwell in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. We command you brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. I beseech you brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. Psa. i. 1; xxvi. 4, 5; l. 18; ci. 4; xiii. 20. 1 Cor. v. 11; 2 Cor. vi. 14, 15, 16, 17, 18. 2 Thes. iii. 6. Rom. xvi. 17.

When we are drawn by our calling and necessary business to be with wicked persons, we should see to it that our conversation and conduct be such as may be for their good and to their edification.

XIII.—WATCHFULNESS.

We live in a world full of dangers and enemies. It concerns us therefore to maintain a vigilant spirit, that we be not surprised through our own neglect or the weakness of our nature.

Stand in awe and sin not. I have said I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle while the wicked is before me. Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word. Keep the heart with all dili-

gence; for out of it are the issues of life. Happy is the man that feareth, alway. Then said Jesus unto them, Take heed; and beware of the leaven of the Pharisees and of the Sadducees. Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. Let your loins be girded about, and your lights burning. Let him that thinketh he standeth take heed lest he fall. See that ye walk circumspectly, not as fools but as wise. Beware of dogs, beware of evil-workers, beware of the concission. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. Psa. iv. 4; xxxix. 1; cxix. 9. Pro. iv. 23; xxviii. 14. Matt. xvi. 6; xxiv. 4, 5. Luke xii. 35. 1 Cor. x. 12. Eph. v. 15. Phil. iii. 2. Col ii. 8. 1 Thes. 5, 6, 7. Heb. xii 13; xii. 15. 1 Peter v. 8.

Our Saviour directed his disciples to join prayer to watchfulness. (Matt. xxvi. 41.) And, indeed, unaccompanied by prayer, watchfulness will prove ineffectual. Let us then put on this part of our spiritual armour, praying always with all prayer and supplication in the spirit. Eph. vi. 18.

XIV.—CONSTANCY.

Many in religion are extremely inconstant. If they do well sometimes, and seem inclined to keep on their course,

yet their devotional fit is soon over, and they act as if they actually repented of it. It is not, however, a transient act of service, but a steady discharge of our duty which the scripture insists upon, in the following places.

If ye continue in my word, then are ye my disciples indeed. Because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved. Let us hold fast the profession of our faith without wavering. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. Let us not be weary in well-doing: for in due time we shall reap if we faint not. I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. The hoary head is a crown of glory, if it be found in the way of righteousness. That ye henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. Let him that thinketh he standeth take heed lest he fall. When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, all his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him, at his coming. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of

righteousness, than after they have known it to turn from the holy commandment delivered unto them. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. John viii. 31, Math. xxiv. 12, 13; Heb. x. 23, iii. 14; Gal. vi. 9; Tit. iii. 8; Jude 21; Pro. xvi. 31; Eph. iv. 14, 15; 2 Tim. iii. 14; 1 Cor. xv. 58, x. 12; Eze. xviii. 24; 2 Pet. ii. 20, 21; 2 John 8.

These passages are most impressive. It is evident, from them, that once to have done well is not sufficient; but that undeviating continuance in the same line is required of us. The duty, it is true, is difficult, but we are not therefore to be discouraged; for the grace of God, though withheld from the self-sufficient, is always granted to the humble.

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